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*Asceticism in Missions.**

BY F. F. ELLINWOOD, D.D., NEW YORK.

IT is a sign of progress in the work of missions that it has awakened a surprising amount of discussion as to ways and means. It is no longer looked upon as a harmless scheme of a few visionary people; it is marshalling the great forces of the Christian church. Accordingly, it finds a conspicuous place in the monthly magazine and the daily newspaper, and even in the official correspondence of statesmen and diplomatists. It has not only stirred up the old Oriental systems of error,—it has attracted the attention of infidel writers in Christian lands and called forth their efforts to thwart its purposes and prevent its success. And it has awakened still another class of critics who have no special interest in the subject further than that it affords topics for speculation or ridicule. Particular attention has been given to questions of economy and to romantic ideals of what a missionary ought to be. It would be difficult to say why it is that the idea of self-immolation has always been somehow connected with this particular enterprise,—why one who enters upon it should be supposed to be indifferent to comfort and to all those things which nine-tenths of the activities of mankind are busied with seeking.

There is not the same idea in the popular estimate of the ministry at home, though that also abandons the pursuit of wealth and seeks as a life work the moral and spiritual edification of men. It is understood that the average pastor ought to be at least comfortable, and no congregation is quite willing to allow any special degree of hardship or privation on the part of its minister. Oftentimes there is a degree of care which amounts to coddling. This is supposed to be generous and praiseworthy.

* Reprinted from *The Missionary Review*.

But with the foreign missionary it is very different. He forsakes home and friends and fatherland. He renounces all prospect of gain beyond his bare support, casts in his lot with poor and despised races of men, submits to the influence of unfriendly climates for his work's sake. But this is not deemed sufficient. The more barren his lot of all comfort, the greater the degree of self-denial and privation that can be encountered, the better. What he has really undertaken is to carry the Gospel to the destitute, and so to live as to secure the longest, fullest and most complete career of usefulness along that line. But this is not the view of the malcontents. They regard him as a spectacle, an ascetic, an object lesson in self-denial. It is not so much what he does, as what he suffers. The chief end is the impression which he makes on men's minds by his self-mortification. Such is the logic of Canon Taylor's teachings and of U. S. Minister Denby's recent official despatch on the death of Rev. J. Fisher Crossette. Mr. Crossette, once a most useful and devoted missionary, had for a long time been laboring under serious mental aberration. He suffered the lashings of a morbid conscience and took upon himself a degree of privation which no civilized man ought to assume, and by which his life was doubtless brought to an untimely end. His sincerity and devotion to suffering humanity were worthy of all praise, but there are scores of missionaries in China whose real usefulness has excelled his fifty fold, but who call forth no special tributes, because lacking that morbid element which always impresses the uninformed and sympathetic. The fact that he drew no regular salary, "taught no creed and did not strive to proselyte"—though this is an error—but fed perishing beggars, sharing with them his last crust, this is the ideal.

Is it then more important to feed here and there a poor beggar than to establish Christian churches, schools, colleges and hospitals, and to proclaim to an entire nation those great principles which bring all reforms and all benevolence in their train?

A few weeks since a farewell reception was given in New York to a veteran missionary and his wife just returning to Japan, where many years ago they had the honor of being the very first Protestant missionaries to that empire. They had watched the progress of the whole marvellous work wrought in that land, and had had a large part in it from first to last.

This able missionary, Dr. J. C. Hepburn, had given to Japan a massive and complete dictionary, which did more than almost any other one thing to open up communication between the Japanese and the English-speaking world. He had accomplished much also in Bible translation, thus helping to place the Scriptures in the hands of all the people. Moreover, he had constantly maintained a dispen-

sary, and in his medical work alone had done a work worthy of a life-time. He had maintained a high spiritual influence over the lowliest, whom he was always ready to succor, while at the same time winning the esteem of all the better classes, both native and foreign. How had all this been accomplished? Simply by a rare combination of piety and common sense. Simply by living plainly, but comfortably, and in such a way as to make the most of his life and labor for the glory of the Master and the lasting good of the people.

He had refused offers of educational service under the government, which would have increased his small salary many fold. He had resisted the temptations to engage in a general medical practice, which might have secured a fortune, but he had been no ascetic; he had taught and exemplified, not a morbid, but a healthy Christianity, just precisely that which was needed to regenerate Japan. Would the supporters of missions have had it otherwise? Would they have preferred a cloistered ascetic, fed only from his beggar's bowl?

Canon Taylor has found his ideal in a half-dozen unsalaried missionaries from Oxford who are laboring in Calcutta. Sir W. W. Hunter has also accorded to them the highest praise, as models.

They are, no doubt, under the influence of a most sincere piety, and we cherish only the most thorough respect for their self-denying devotion; but how many such men is the worldly and easy-going church of this age likely to produce? Has the Christianity of proud and wealthy Britain any fair prospect of impressing itself deeply upon the Indian Empire by delegating here and there a handful of men to perform a duty which the whole church should unite in performing?

It may be true, as both Canon Taylor and Sir W. W. Hunter assert, that such persons represent the common idea which Hindus associate with the religious life, but one might suppose that asceticism, with all its forms of self-mortification, had been tried long enough in India and throughout the East. What have the tens of thousands of Indian saints and mendicants ever accomplished? The moral and religious life of the nation has gone to corruption and decay in spite of hoards of beggars and fakirs. We must take issue with all such ideas of missionary methods.

We may go still farther and ask what has been the result of those many historic instances in which the church has, in fact, copied the asceticism of the East? What have the monasteries of Sinai and of Lebanon done for the regeneration of the Holy Land? What did a celibate and cloistered priesthood accomplish for Mexico through three hundred years of undisputed sway?

That the example of the Calcutta brotherhood, so far as it promotes consecration of spirit, will be useful, no one will question; but that India, or any country, is to be reclaimed by such agencies, is more than doubtful. There is need of a healthy and aggressive movement which shall subsidize the gifts and prayers and efforts of the whole church. Not the touch of a small separated class, but the spiritual sympathy and life of all Christendom must be applied to the dead faiths and effete civilizations of the East. Asceticism would fail. As well might the old prophet have attempted to raise the dead child with the tip of his finger, instead of overlaying him with his whole pulsing life, mouth to mouth, hand to hand, and heart to heart.

If the church is to exchange her own regular methods for any other agency, let it be the armies of the Young Men's Christian Associations. Let there be fellowship and activity and the massed influence of numbers. Let there be a constituency at home that is abreast with the representatives at the front, and therefore in the fullest sympathy with them.

But, while welcoming every agency and means of good, the church cannot lay aside or delegate to others her own direct work for the evangelization of the world. It is acknowledged by all that the success thus far accomplished in the modern missionary movement has been the work of the regular organized missionary agencies. The great Christian denominations have sent forth chosen representatives, as Barnabas and Saul were sent from Antioch. Guided by the providence of God, in the choice of fields, they have raised the common standard of the cross in many lands, till already the headlands of the continents and the chief islands of the sea are occupied. They have translated the Scriptures into hundreds of languages and dialects, trained native preachers and teachers, organized churches, established schools and colleges, multiplied religious books and tracts, founded hospitals and dispensaries.

The missionaries of these Boards and Societies have generally been married men, and not the least among their elevating influences has been the object lesson of a Christian home. It is impossible to measure, still less to tabulate, the subtle influences which have gradually changed the Oriental idea of woman's place and influence, until now in India Zenana doors are wide open, and both Hindus and Mohammedans are beginning to emulate Christianity in the higher female education. Even the fanatical Moslems of the Turkish Empire are seeking the benefits of Protestant schools for their daughters. But these immeasurable results have attended the organized methods of modern Protestant missions. They are no longer experiments.

Celebrate missions had been carried on for at least two centuries by missionaries of the Roman Catholic Church, many of them devoted men. Scores and hundreds of lives were spent in self-denying labor, in Congo, among the American Indians, in Japan and China, in India and the islands of the Indian Archipelago; but in all these lands they failed to regenerate heathen society. The Greek and Latin churches of the Levant, following similar methods and lacking the domestic element, have scarcely held their ground; they have received from Islam a deeper impress than they have given. Why, then, should Protestant Christendom yield to the cry of those who, in the very midst of increasing success, would turn to the effete agencies of the past?

But still it may be claimed that whatever may be said of missionary methods, the labor should be cheaper, the salary should be only sufficient for a bare subsistence, if not waived altogether; the work should be one of faith.

In reply to all such claims, it may be asked, first, whether any special providence is supposed to attend foreign missionaries, as compared with the Gospel ministry at home? If not, can any greater risks be assumed in a heathen land, where the people are out of all sympathy with the truth and where no means of employment and self-help are offered, than in the prosperous communities of our own land. Or is a comfortable and homelike dwelling less necessary to a missionary's wife in a dreary heathen community, where she finds perhaps no white woman besides herself, than to a pastor's wife in an American village? Of all women in the world, those who are weighted down with the sense of loneliness and the depressing contact of degradation and misery which are incident to missionary life need most the sanctuary of a home to which they may resort after the wearisome labors of the day—a bright little spot where they may find not merely comfort but the nameless objects of taste which shall remind them of the old home far away. Depression of spirits is often a more fatal cause of ill-health and of failure than either the work or the climate.

An article in the *Cotemporary Review* of July, 1889, by Meredith Townsend, presents these very sensible thoughts on "Cheap Missionaries."

The writer discredits the idea that merely living poorly produces any favorable impression on the natives. "They understand real asceticism perfectly well, and reverence it as a subjugation of the flesh, and if the missionary and his wife carried out the ascetic life as Hindus understand it, and lived in a hut half or wholly naked, sought no food but what was given them, and suffered daily some physical pain, they might stir up the reverence which the Hindu pays

to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of the mean white, the Eurasian writer or the Portuguese clerk, but only a squalor unbecoming a teacher and one who professes, and must profess, scholarly cultivation. Even if the cheap missionary could induce a fitting wife to share such a lot, he will think of the children to come, and he perceives, from examples all around him, what, on such an income, their fate must be. They will be boys and girls, with the white energy, who have been bred up as natives, that is, they will, unless exceptional persons belong to the most hopeless class existing in the world."

But there is a new stand-point from which to consider the question of ascetic missionaries, and of cheap missionaries; it is the stand-point of the church itself. Never before was so great wealth placed in the hands of Christians. Never before was there so much danger to spirituality from superabundance and luxury and mammon worship. On the other hand, never were there so many opportunities and facilities for the united effort of all good people in reclaiming the world as now. So far as home interests are concerned, there was never so much actually done by the rank and file of laymen and of women for the cause of truth and humanity. Is this then an age for delegating the work of the distant waste places to an exceptional few? Or is it quite becoming to the tens of thousands of professing Christians who are imperilling the bodies and souls of themselves and their children by the very surfeit of self-indulgence, to turn the last screw of impoverishment on the ambassadors to heathen lands? Would the hollowness and insincerity of such a policy be likely to impress heathen nations with the moral earnestness of our propagandism, or even of the divine reality of our Christian faith?

A Communication from Bishop Moule.

To the Editor of the

"RECORDER."

DEAR SIR: I am anxious, through the medium of your pages, to invite the attention of the Executive Committees appointed by the General Missionary Conference for Biblical translation and revision, to one of their rules, identical in each of the three plans, and intended, together with the following rule, to secure identity of original text. The rule is as follows:—"4. That the text that underlies the Revised English Versions of the Old and New Testaments be made the basis, with the privilege of any deviations in accordance with the Authorized Version."

It is known to you, and to many of my missionary brethren, that I was unable to share in any way in the honourable labours of

the Conference. Among other hindrances the chief was my inability to discharge adequately existing engagements, and reluctance to add to them. The consequence was that, with the most earnest interest in all the proceedings of the Conference, especially those which bore on the improvement of Biblical work, I did not feel at liberty to offer any public criticism on what appeared to me, as soon as I saw it, the unpractical, not to say impracticable, cast of this rule. Dr. Wright, who favoured me with much interesting conversation on the whole subject, assured me that it would have been difficult to carry any other rule in its place; and that he felt sure the practical sense of missionary translators would suffice to render its provisions workable. As I saw no chance of being chosen to that honourable office,—for other good reasons, and also as an outsider to both General Conferences,—I could say no more, fervently wishing that missionary good sense might indeed so far prevail.

A month ago, to my surprise, I found that I had been elected a member of the company of revisers of the *Wên-li* text, and that the electors seriously wished me not to decline the office.

When I alleged, in conversation with one of them, my many disqualifications for the service, he obviated some of these by suggestions not wholly inadmissible under the “plans” adopted by Conference, nor wholly unacceptable from my own point of view. The *text* rule, however, remained, and, as I feared, must preclude my having any share in the honourable work.

I asked a missionary brother, nominated like myself on the *Wên-li* Committee, how he understood the rule; how he conceived it should work. In one respect I gathered that we were absolutely agreed. Five, not to say twenty, scholars were not to be found in the missionary body, *qualified by special study* to arbitrate between the Revised and the Authorized Texts. It were much indeed if there were any such in all China. My friend, however, seemed to suggest that on the whole the Committees would adhere to the Revised Text,—in the New Testament, that of Drs. Westcott and Hort,—but that if, for example, I as an Anglican felt a tenderness for the *Textus Receptus* readings of the *Gloria in Excelsis*, or the ascription at the close of the Lord’s Prayer in St. Matt. vi., the rule would give me “the privilege” so far to “deviate,” if I could get the assent of my colleagues. My colleagues may be assured beforehand that they will never be troubled by me with requests for indulgence on any such ground as tenderness for liturgical usage. The Church of England challenges indeed Scriptural authority for her doctrine, discipline and polity; but the *language* of her Prayer Book is the Church’s voice, the cumulative tradition of the Christian ages, revised, expurgated, enriched, now *ipsissima verba* of Holy writ, now the

Church's own phrase, tintured ever with the Biblical spirit, as it is modelled on its sacred pattern. She will still sing her *Gloria* and recite her "Our Father," as she has ever done, even if the revisers of 1881 prevail in their recensions, just as now she sings *Te Deum* and *Benedicite*, though they are not Holy Scripture, and adheres to the older version of the Psalter, although the Authorized and the Revised Versions have both been published since its day.

Dismissing then, with all respect, the suggestion that our rule might be applied to meet the scruples of an Anglican, I venture once more to ask what does its provision amount to? How is it to be applied?

Looking over the well-known *lacunæ* which the revisers, or rather, which "the text underlying the Revised Version" of the New Testament, would lead us to make in the text as we have it in all the Chinese versions, I ask how are we to treat them? Are we to exercise a critical faculty and skill which we should all disown, and say with regard to this or that one, "here Drs. Westcott and Hort are at fault, and we will 'deviate in accordance, &c.:'"—or are we simply, when the occasion occurs, to avow a clinging preference for some rejected paragraph, such as St. Mark xvi. 9 sqq., or St. John viii, (The Judgment of the Adulteress), or possibly, in St. John i. v. (The Three Heavenly Witnesses), and endeavour to secure "deviation" in its favour at the hands of a majority of our colleagues? Is either of these methods decent, feasible, after the *Textus Receptus* has been solemnly rejected, and the "text underlying" adopted as base? Or is there a third alternative?

For my own part, having been interested in the subject of various readings for more than forty years past, ever since I first possessed Tischendorf's second Leipsic edition and studied it, I feel that the "text underlying . . ." has been so seriously discredited already by the examination and confutation of well-known specialists like Dr. Scrivener, that the utmost non-critical men, (I speak with all respect) like ourselves, should have ventured on, was to adhere to the *Textus Receptus* in all cases, except when, *e.g.*, Drs. Westcott and Hort on the one hand, and Dr. Scrivener on the other, *agreed* in dismissing a phrase or a passage from the Greek text. Such phrases and passages there are. And if it had been laid down that when such occurred, a two-thirds majority of the three Committees were at liberty to follow the concurrent opinions of the three critics, it seems to me a very large measure indeed of critical responsibility would have still rested on very ill-qualified shoulders, but not quite so preposterous an amount as at present. I do not say anything of the critical method of those great scholars and good men—Bishop Westcott and Dr. Hort—nor of the method of the eminent specialists

who have found fault with it and its results. I dare say the subject is as familiar to those of my readers who care for such things as to myself. We were told that the revision of Drs. Westcott and Hort was an "epoch-making book," and we were to bow down to it because of the number of great names that approved it. Just now there is another "epoch-making book" before the public,—the *Lux Mundi* of the Young Oxford School. I think it is at least wise for missionaries, whose leisure for such studies is scanty, to be slow to take up at second hand either the textual, or the biblical, criticism of such "epoch-making," i. e., revolutionary works. If they be of God they will win their way, and we shall not be too late to share the benefit. If not,—but I need not suggest the alternative.

As to my practical suggestion, however, I fear it is beyond the power of the Executive Committees, even if they agreed with me, to recast a fundamental rule. But if that be so, then I fear a difficulty has been introduced into our task, to which all the old animosity about Shin and Shangti will prove to have been a trifle. I shall be glad to be shown I am wrong.

Yours faithfully,

HANGCHOW, Nov. 17th, 1890.

G. E. MOULE.

Resolutions on Presbyterian Union.

Adopted by the Swatow Council of the English Presbyterian Mission.

Resolved:—

I. That we approve of the Resolutions in favour of Presbyterian union adopted by the general meeting of Delegates in Shanghai, in May, 1890; and especially emphasize the desirableness of an organic union of all the Presbyterian Churches in China, trusting that the way will be opened for its consummation.

II. That, in particular, we approve of the Resolution that immediate steps should be taken towards organic union in those districts where contiguity or similarity of language renders this practicable.

III. That we therefore resolve to take steps with a view to organic union between the Presbyterian Churches of Swatow, Amoy and Formosa; and especially to inform the Native Presbytery in Swatow of the proposals which have been made, in order to secure their taking action in this direction. Further, we resolve to communicate with the Presbyterian Mission in Canton with a similar object.

IV. That we rejoice to know that steps towards organic union are being taken by the representatives of five Missions in the Man-

darin-speaking districts. Having before us the provisional "Plan of Union" proposed by them, and having, in view of the resolutions now adopted, the prospect of seeking organic union with them in the future, we earnestly beg them to take that plan into further consideration, with a view to obviate the difficulties which it seems likely to throw in the way of the ultimate general union to which we look forward.

V. That we recommend for consideration the basis of union adopted by the Presbyterian Churches already united for many years in Amoy, as one which has been tested and approved by long experience, and which might be adopted with such modifications as may commend themselves to all the Presbyterian Churches represented in China.

VI. We therefore suggest, in conformity therewith, that for the proposed "Plan of Union" some such basis as the following should be substituted* :—

1. That the united Church to be formed shall be a native Church, entirely independent of the Home Churches represented by the Missions in China.

2. That foreign missionaries shall retain their full connection with the Churches at Home, and shall be subject in all respects to the discipline of their courts.

3. That those foreign missionaries who have been ordained to the ministry or the eldership, shall have seats as assessor members in the native Church-courts, having the full right of deliberating and of voting; but that, while provision be made for duly safeguarding the rights of the native Church, such missionaries shall not be subject to the discipline of its courts.

4. That the adoption of doctrinal standards be reserved for the mature consideration of the united church, doctrinal unity being in the meantime secured by the harmony of the present standards of the several Churches concerned, which are the following :—

A. *North China* (Mandarin).

Presbyterian Church U. S. A. (North) in N. China.

" " " (South).

Established Church of Scotland.

United Presbyterian Church of Scotland.

Presbyterian Church of Ireland.

Presbyterian Church of Canada (in Honan).

B. *South China* (Dialects).

Presbyterian Church U. S. A. (North) in Canton.

American (Dutch) Reformed Presbyterian Church.

Presbyterian Church of Canada (Formosa).

Presbyterian Church of England.

VII. That we submit the resolutions now adopted to the representatives of all the Churches concerned, begging that they will give them full and immediate consideration, in order that the whole matter may be fully in the view of their respective Assemblies and Synods of 1891.

VIII. That overtures from any other Missions or Churches that may be desirous of entering into this union will be very heartily welcomed.

IX. Finally, that we regard the action now being taken by the Presbyterian Churches as a step towards the ultimate unity of the Church of Christ in China; and that we record our earnest desire for all such local co-operation and drawing together of all Christian Churches as may tend to this end; and will heartily welcome such Christian fellowship, and will seek to give it practical expression in every way that may be opened to us.

For the Swatow Mission Council,

P. J. MACLAGAN,

Secretary.

SWATOW, 22nd Oct., 1890.

** In support of this suggestion we beg to refer to the following resolutions adopted by a Conference of Representatives of seven Presbyterian Churches, held in Edinburgh, 6th Oct., 1886, on the invitation of the European Section of the Committee on Co-operation in Foreign Missions appointed by the General Alliance of Presbyterian Churches :—*

"After full and friendly conference on the points to which the Belfast Council requested the Committee to direct its attention, the following Resolutions were unanimously agreed to :—

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the Home Churches, *i.e.*,—self-supporting and self-governing,—self-government naturally following upon self-support.

2. It is desirable that Churches organised under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.

3. In the incipient stages of the Native Church, it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessor members with votes.

4. It is undesirable that Presbyteries of Native Churches should be represented in the Supreme Courts at home, the development and full organisation of independent native Churches being what is to be arrived at, whether these are founded by a single foreign Church, or by two or more such Churches."

(See "*Minutes and Proceedings of the Fourth General Council of the Alliance of the Reformed Churches holding the Presbyterian System.*" London, 1889. Appendix, p. 258.)

How a Man's Life was Lengthened.

(A Translation from the Cantonese Colloquial.)

THE following story is interesting not only for itself, but more especially because it shows how completely the minds of the people are saturated with Buddhistic ideas. It also throws a side light on the beliefs of the Chinese regarding the relationship between the seen and unseen or the temporal and spiritual realms of life:—

On the banks of the river Ho lies the district of Ho Kan, and its capital city is Tsong. Here lived a man, Chan A-sz by name.

At the time of this story he was twenty-two years old. He sold vegetables for a living, and, his family being poor, had not married.

One evening he went into his garden to keep watch; it was the third of the fifth month, and the light of the moon was but a glimmer. By the side of a little hillock under some trees he saw what looked like four or five men walking to and fro, gathering in groups and talking. Chan A-sz suspected these fellows had come to steal his vegetables; so he took a stick in his hands, and, concealing himself behind the thick leaves, waited for the results. He suddenly heard one of the men say, "Let us go into the garden and walk about a little, smell the flowers and look at the young vegetables. What do you say?" One man answered, "Don't go! don't go! It would be very unfortunate if we met Chan A-sz. He would frighten us to death, and that would be worse than ever." The others laughed. "You are already dead and a spirit. Do you want to die again? I have seen men afraid of the spirits, but what spirit is afraid of a man? You have not a bit of courage." The spirit answered him, "If you are so brave and not afraid of men, why do you not go out in daylight?" The first speaker said, "You are very sharp and have shut me up with one sentence. I am afraid of other men, but I am not afraid of Chan A-sz." They asked him, "Why?" and the spirit said, "Ten days ago I happened to go into one of the temples erected to the gods of the land, and saw that the warrant for sending Chan

A-sz's soul into purgatory had been already issued; in less than two days he will die, and in a few evenings he will be as we are and walking round with us. Why need we be afraid of him?" Another spirit spoke, "You can only speak the spirit language; your knowledge is but limited; Chan A-sz is *not* going to die." The other spirit said, "Why are you so clever (literally "why are your hands and feet so long?") Can you explain the reason for your statement?" The reply was: "I went yesterday into the temple erected to the gods of the land and saw a document on the table, which had come from the city temple. It said that the mother of Chan A-sz had just done a very virtuous act and added twelve years to her son's life." The spirit asked, "What was that?" The reply was: "Near to Chan A-sz's house lives a rich woman, who had lost two thousand cash (about seven shillings) and suspected her oldest maid servant. She beat her and threatened to do so every day until the girl confessed to being guilty, and if in the end the girl would not confess, she threatened to beat her to death. The girl's father was exceedingly angry when he heard of the affair and said, "If my daughter is really a thief, I'll throw her into the river; she must die." The girl was in misery night and day. She could only protest her innocence, for she had no other recourse. Chan A-sz's mother was very grieved and anxious about the girl, for there was no proof that she had stolen the money, and it was pitiable to think if she could not establish her innocence, there was nothing but death before her. She devised the following plan to effect the girl's deliverance. Taking her own clothes and jewellery to the pawn-shop, she realised two thousand cash on them. This money she took to the house of the rich woman and informed her, saying, 'Some days ago your humble servant came into your house and seeing some thousands of cash lying on the floor in a pile, suddenly felt covetous and stole two strings, thinking that with such a lot you would never discover their loss, forgetting that you would probably suspect your servant and beat her badly. Your humble servant's mind is ill at ease; she did not regulate her conduct in a former life; so now she is poor and miserable, and now again has she not done wrong, must your unworthy servant wait until the next life to make amends?' Continuing, the old woman said, 'Here are the cash; I give them all back and beseech your honour to forgive my sudden and unwitting fall into sin. Do not remember past wrongs.' The rich woman said, 'First of all I did not suspect who really took the money, or when it was taken, or that your needs were pressing. What prevented you from borrowing some money? Now that you have paid all back, everything is made clear; don't be distressed; I shall not blame you.' When they had finished speaking, the two separated. The god of the kitchen told of this

affair in the heavenly halls, and the Great Gemmed Emperor (玉皇), sent down to the city temple to examine the books and see the reason why Chan A-sz's mother had not renovated her conduct in a former existence, and so in this life was to be punished by the loss of her son, and to be left alone in the world with no one to love and serve her. Chan A-sz was twenty-two in the thirty-fourth year of the reign of the Emperor Kien Lung (乾隆), and he was to die on the sixth day of the fifth month. Now because of his mother's virtuous action a cycle of twelve years is to be added to his life, so as to care for his mother all her days." The spirit continued: "You don't know anything about the affair when you imagine in a few days more Chan A-sz will be walking out with us. It is not surprising you were so happy." The other spirit answered, "Ha! Ha! has everything been altered within the last few days? Must we believe Im Lo Wong's (閻羅皇) (the supposed king of the lower regions) book is constantly being changed? Is there nothing certain about the entries?"

When Chan A-sz heard this, he sneezed inadvertently, whereupon all the spirits vanished. He was both glad and sorry to hear all this talk, and went home to consider the matter all night. He then discovered that whilst deeds of virtue have power to lengthen life, medicines are useless. When Chan A-sz first found out his mother had taken some cash to give back to the rich woman, whose property was stolen, he was very angry, but hearing from the conversation in the garden the reason of his mother's help to the girl, his anger melted away, and thoughts arose that if his own short life had thus been lengthened as the result of his mother's deed, could he not find some device to avert death at the end of the twelve years? "Is it not better for me to make up my mind to be virtuous, then when the Great Gemmed Emperor (玉皇) sees the record of so many of my good deeds, he will add years to my life, and years being added to years, my virtue will increase until happiness and long life, children and grand-children, the great desires of men, will be my portion? My family is poor, and it is difficult to do good, but of all virtues there is none greater than filial piety, and there is no filial deed whose virtue is greater than to delight in serving my mother." His mother enjoyed life for eight years, by which time Chan A-sz was married and had children. He acted virtuously, and the evening of his life was happy. He died full of years.

G. A. T.

Earl Tsong (鄭莊) of Zeng.

A Story of Chinese Feudal Times.

BY REV. D. L. ANDERSON.

[*Concluded from page 568.*]

THE new King went to the throne with very bitter feelings against Earl Tsong. Angry at his treatment of both his father and grand-father, and greatly fearing his power and influence in the kingdom, he determined to remove him from office, and thus greatly weaken his influence. The Duke of Chow earnestly opposed this course, but the young King persisted. An angry altercation occurred between him and Earl Tsong, the Earl leaving the court in great anger. Returning home, he at once sent a body of troops on a raid into the patrimony of Chow. The wheat just ripening was destroyed, and for three months or more the soldiers of Zeng ravaged Chow. This show of force had the desired effect. The King, startled at the boldness of the Earl, was afraid to march against him, but on the contrary sent a friendly message, courteously inviting him to come to court, and when the Earl arrived, treated him with all respect,—afraid to reprove, or even to charge him with the damage done by his troops.

This episode added greatly to Earl Tsong's power and influence. The man who could thus brave the King, was naturally respected by lesser men. It was at this time that the Marquis of Tsi, at that time the strongest State in the kingdom, sent to Earl Tsong, seeking a close alliance and proposing to marry his daughter to Wöh, the Earl's son. The marriage was declined with thanks, but a close alliance was formed, which added greatly to Earl Tsong's influence.

But the Earl soon had need for all the prestige and power thus gained, for trouble threatened him in another quarter. While the Earl was consulting with his officers about his difficulty with the King, and the proper course for him to pursue, the news was suddenly brought that the Marquis Hwan of Wei, the adjoining State, had been foully murdered by his brother Tsen Hu, who had himself assumed the government of Wei. Every one was now in a state of excitement. Wei was an adjoining State, and the effect of the revolution there could not but be felt in Zeng. So all eyes were turned to Wei. All were speculating as to the result of the murder and how it would affect the different States. They were not long left in doubt. Tsen Hu, the new Marquis of Wei, did not find his position a comfortable one. His murdered brother had been a popular ruler, and his death had thrown the State into great con-

affair in the heavenly halls, and the Great Gemmed Emperor (玉皇), sent down to the city temple to examine the books and see the reason why Chan A-sz's mother had not renovated her conduct in a former existence, and so in this life was to be punished by the loss of her son, and to be left alone in the world with no one to love and serve her. Chan A-sz was twenty-two in the thirty-fourth year of the reign of the Emperor Kien Lung (乾隆), and he was to die on the sixth day of the fifth month. Now because of his mother's virtuous action a cycle of twelve years is to be added to his life, so as to care for his mother all her days." The spirit continued: "You don't know anything about the affair when you imagine in a few days more Chan A-sz will be walking out with us. It is not surprising you were so happy." The other spirit answered, "Ha! Ha! has everything been altered within the last few days? Must we believe Im Lo Wong's (閻羅皇) (the supposed king of the lower regions) book is constantly being changed? Is there nothing certain about the entries?"

When Chan A-sz heard this, he sneezed inadvertently, whereupon all the spirits vanished. He was both glad and sorry to hear all this talk, and went home to consider the matter all night. He then discovered that whilst deeds of virtue have power to lengthen life, medicines are useless. When Chan A-sz first found out his mother had taken some cash to give back to the rich woman, whose property was stolen, he was very angry, but hearing from the conversation in the garden the reason of his mother's help to the girl, his anger melted away, and thoughts arose that if his own short life had thus been lengthened as the result of his mother's deed, could he not find some device to avert death at the end of the twelve years? "Is it not better for me to make up my mind to be virtuous, then when the Great Gemmed Emperor (玉皇) sees the record of so many of my good deeds, he will add years to my life, and years being added to years, my virtue will increase until happiness and long life, children and grand-children, the great desires of men, will be my portion? My family is poor, and it is difficult to do good, but of all virtues there is none greater than filial piety, and there is no filial deed whose virtue is greater than to delight in serving my mother." His mother enjoyed life for eight years, by which time Chan A-sz was married and had children. He acted virtuously, and the evening of his life was happy. He died full of years.

G. A. T.

Earl Tsong (鄭莊) of Zeng.

A Story of Chinese Feudal Times.

BY REV. D. L. ANDERSON.

[Concluded from page 568.]

THE new King went to the throne with very bitter feelings against Earl Tsong. Angry at his treatment of both his father and grand-father, and greatly fearing his power and influence in the kingdom, he determined to remove him from office, and thus greatly weaken his influence. The Duke of Chow earnestly opposed this course, but the young King persisted. An angry altercation occurred between him and Earl Tsong, the Earl leaving the court in great anger. Returning home, he at once sent a body of troops on a raid into the patrimony of Chow. The wheat just ripening was destroyed, and for three months or more the soldiers of Zeng ravaged Chow. This show of force had the desired effect. The King, startled at the boldness of the Earl, was afraid to march against him, but on the contrary sent a friendly message, courteously inviting him to come to court, and when the Earl arrived, treated him with all respect,—afraid to reprove, or even to charge him with the damage done by his troops.

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fusion. Tsen Hu felt that something must be done to allay the excitement and draw the minds of the people from his foul act. So he determined on a war with some State; he was not particular which. The choice finally fell on Zêng. The old quarrel about Tō Soh, the younger brother of Earl Tsong, whose son still resided in Wei, was revived and made a pretext for a new attack. Feeling unequal to the contest, single-handed, and realizing that a defeat would seal his doom in Wei, Tsen Hu called in the neighboring States to his assistance. The States of Lu, Dzên, Tsé and Sūng, all at Tsen Hu's solicitation, unite with him against Zêng, and their combined armies are arrayed against the single State. Earl Tsong immediately called his officers together for counsel, but none among them could offer any feasible plan of action; all were dismayed at the overwhelming force that was marching against them. But the Earl himself was not so easily dismayed. In fact he was just the man to lead in such emergencies. So with a laugh, he tells his officers that as they can suggest no good plan of action, he will follow his own. He saw that while the coalition against him appeared formidable, yet that there was really but little strength in it. He understood the deplorable state of things in Wei and the real reason of Tsen Hu's attack; moreover, his clear mind grasped all the details of the combination against himself. The States of Dzên and Tsé really had no quarrel with him, but had been led into the field simply through the superior influence of the great State of the Wei, whose wish they feared to oppose. Lu was in the field, simply because of the heavy bribe received from Wei; so neither of these three States had any heart in the contest, or cared anything for its result. With Sūng, however, the case was different. Not only was Sūng a strong State, but she had a real grievance against Earl Tsong. The rightful heir to the State of Sūng was a fugitive in Zêng; the Earl Tsong having cordially received him; an act that the ruling Marquis of Sūng had always resented. Thus clearly understanding the nature of the combination against him, Earl Tsong proceeded to act promptly. He at once dismissed from his State the heir of Sūng, and thus the Marquis of Sūng, the only one in the field, who really had cause for war, was pacified. He then marched out to meet the invading force, and in the first battle allowed the Marquis of Wei to gain a slight victory over a division of his army. The result was as he expected. This show of victory was all that Wei wanted. Afraid to tarry long in the field, fearful of the troubles at home, after gaining this insignificant advantage, the Marquis of Wei at once dismissed his allies, and with great boastings and rejoicings, marched his troops home again. So the State of Zêng was saved from the

threatened disaster, more by the ready wit and promptness of its Earl than by force of arms.

Relieved of this danger Earl Tsong was determined to be avenged on the Marquis of Sŭng for the part that he took in the threatened invasion. While the allied armies were in the field against him, he had humbled his pride and pacified the Marquis of Sŭng, by sending the rightful heir to Sŭng out of Zêng. Before this he had never espoused his cause, and had had no intention of doing so, but the suspicion of the Marquis of Sŭng and his late action in uniting with Wei for the invasion of Zêng, determined Earl Tsong to take up the cause of this heir to the State of Sŭng, and, if possible, put the State into his hands. The time was favorable for this, in that Wei, the ally of Sŭng, was too much engrossed with its own troubles to render much assistance.

The manner in which the Earl set about accomplishing his purpose well illustrates both the man's audacity and also the weakness of the King and the contempt in which he was held by his chief vassal. Realizing that he could not hope for success in his undertaking against Sŭng without considerable help, he set about obtaining it. First of all he turned to the neighboring State of Dzên and compelled an alliance against Sŭng. He takes this step because Dzên lies immediately between him and the State of Sŭng, and he knows that if he does not use Dzên in the coming struggle, that his enemy will. But he could not hope thus to compel other States into an alliance with him. He must adopt some other plan. So the Earl went off to pay court to the King. At Loh Yang the King, Hwan Wong, though fearing him, could not conceal his dislike for him, and so received him very coldly. But the Duke of Chow, more discreet than the King, fearful of the Earl's wrath, which before had urged him to ravage the patrimony of Chow, entertained him handsomely and gave him some valuable presents.

The Earl now returned home; his visit to court had accomplished all that he desired. He at once displayed the presents given him by the Duke of Chow, and told that they were given him by the King. He also gave out that on his late visit to court; he had been commanded by the King to chastise the State of Sŭng, and had, moreover, been authorized to use the Royal name in calling the Princes of the other States to his assistance. Earl Tsong made all these announcements so boldly and openly, and, moreover, just on his return from court, that but few doubted their truthfulness. The Marquis of Sŭng, hearing the news, was badly frightened. He immediately sent to the States of Wei and Tsi, seeking an alliance against Zêng. The Princes of these two States came together and endeavored to settle the difficulty, but as Earl Tsong did not wish any settlement,

their effort was a failure. Wei then made an alliance with Sūng, but this was of no great value, as the power of Wei had been greatly weakened by the recent troubles. On the other hand Lu and Tsi responded to the call of Earl Tsong, made in the name of the King against Sūng. The Earl had made very elaborate preparation for this struggle, and he now, at the head of a fine army, in company with Tsi and Lu, two of the strongest States of the kingdom, marched forth to wreak vengeance on the Marquis of Sūng. We cannot follow all the details of the struggle. Sūng was invaded, and through her troops made a brave stand; several important victories were gained by the allies under the lead of Earl Tsong, and several of the cities of Sūng were captured. It seemed as if the Earl was going to have his own way in Sūng, when its Marquis fell upon a plan to draw off his enemies. Sending heavy bribes to Wei, he persuaded that State to unite its forces with a division of the army of Sūng and make a raid unto Zēng. The raiders entered Zēng and met with some success. Earl Tsong's son, who had been left at home in charge of affairs, immediately sent to his father for help. The Earl was always ready to meet an emergency,—and he did not fail here. Immediately on receiving the news from his son, he summoned his allies, Lu and Tsi. Without telling them of the news he had from home, he simply declared himself satisfied, and the campaign against Sūng at an end. The captured cities were given to Lu, and the troops of the allies dismissed. Earl Tsong then quickly gathered his own force and hurried home. Before the troops of Sūng and Wei knew that he was moving in their direction, he fell upon them, gaining a complete victory, driving them out of his State and taking very great spoil. The Earl then went to his capital, made a great feast, at which he entertained his officers, and then also made large boasts of his wonderful exploits. The officers at the feast all joined with him in magnifying his prowess; only Kao Soh remained silent. The Earl noticed his silence and fixed his eye on him. Kao Soh then boldly charged the Earl with his dishonest conduct, his deceit of the King and Princes, in order to chastise Sūng. The Earl, with a laugh, acknowledged that it was all so, and then asked Kao Soh to suggest a good plan for capturing the neighboring States of Zēng and Hu.

The campaign against Sūng had on the whole been to the advantage of Zēng, but there had been but little substantial gain. The State of Sūng had been greatly weakened, but Zēng had not gained much. The cities that had been taken from Sūng had to go to Lu, to satisfy that rapacious bribe-taker, so but little was left to Zēng but the glory of the victory. So the Earl determined at once on another campaign. There were the two little neighboring States of Zēng and

Hu that in the late struggle had joined Sūng against the Earl. So he makes this an excuse for the attack. In order to get the Marquis of Tsi's help and confidence, he made the following arrangement. They were to divide the spoil. As the little State of Zèng bordered on Tsi, it was to fall to that State, while Hu, which lay adjoining Zèng, was to fall to Earl Tsong. The State of Lu was also induced to take a hand. The little States had but small chance against such a coalition. Zèng at once gave up and cast itself on the mercy of the Marquis of Tsi, who immediately assumed control. The united forces then marched against Hu. Its capital was soon taken, and its Baron fled into Wei. Then comes the question of the disposition of the conquered State. Of course Hu has been chastised simply for Hu's good, and not for the aggrandizement of any of the chastisers. Earl Tsong, as the leader of the expedition, offered it to Tsi, but as Tsi has just gotten Zèng, it is satisfied for the present. Then to Lu, and for once Lu refused; so Earl Tsong himself was forced to keep the conquered province on trust. The entire State was put into his hands. This work accomplished, the allies were again dismissed, and Earl Tsong went back to his capital, from whence he sent substantial thanks to Tsi and Lu for the assistance granted.

Shortly after this the Northern Barbarians made an inroad into Tsi in large force, threatening to overwhelm that State. The Marquis of Tsi at once sent to his old allies, Lu and Zèng, for assistance, and also to Wei. They all responded, for a call against the Barbarians was considered a common cause, and there was no hesitation. But Wöh, the son of Earl Tsong, who commanded the contingent from Zèng, moving with promptness and energy characteristic of his father, reached the field and gained a great victory over the Barbarians, in fact utterly routed them, before the armies of Lu and Wei came to hand. The Marquis of Tsi, now perfectly enamored with Wöh, insisted on marrying his daughter to him. But as the daughters of the House of Tsi, while noted for their beauty and accomplishments, had no very savory reputation in the kingdom, Wöh positively refused, and returned home, leaving the Marquis quite angry.

In the meanwhile the news of Earl Tsong's high-handed measure in pretending to hold a commission against the State of Sūng from the King, reached the court at Loh Yang, and Hwan Wong was naturally very angry. To be thus publicly tricked and insulted by his Minister, was an outrage that he could not submit to. The King at once deprived Earl Tsong of his high position as Minister of the throne, and proceeded to gather up all the available force of Chow to chastise him. He also summoned the States bordering on Zèng, North, East and South,—namely, Wei, Dzên and Tsö,—to his assistance. Each marched upon Zèng from

their respective quarters, while the force of Chow, united to that of the Earl of Kwöh, invaded Zêng from the West. But Earl Tsong was not much frightened at the approach of the Son of Heaven. He prepared to meet his attack, as he would that of an ordinary mortal. Though he was attacked from every quarter, and though the force against him was much larger than his own, yet his skill and generalship made him their superior. Besides, the opposing force was divided while his own was kept well in hand. He determined to fall upon them in detail. He first attacked the troops of Dzên, who had no heart for the conflict, and who were partly demoralized by the recent murder of their Prince. The Earl gained an easy victory in this quarter. He then moved against Wei and Tsi, and these, having heard of the defeat of Dzên, soon yielded the field. The Earl now directs his entire force against the King, Hwan Wong, who in person is leading the troops of Chow and Kwöh. Here the struggle is sharper, for the people of Chow have no love for Zêng, besides the King is very much in earnest. But the troops of Chow are not equal to a contest with the trained veterans of Zêng, nor can either the King or Earl Kwöh face such a General as Earl Tsong. The troops of Chow gave way, and the retreat was soon changed into a general rout. The King himself was wounded in flight by an arrow in the shoulder. But the pursuit was soon called off. As soon as the Earl was certain of Chow's defeat beyond the hope of a rally, he recalled his troops. He then, with characteristic assurance, sent a present to the King with a respectful message, inquiring after his health and craving his pardon. The King, ashamed, angry, helpless, is forced to receive the messengers and grant the pardon sought as the price of being allowed to go in peace. When the King got back home, still very angry, he wished to send a summons to all the States to come up against Zêng, but the Earl of Kwöh dissuaded him from it. Earl Tsong was too powerful to be trifled with. His influence with the Princes of the different States was really greater than that of the King.

Shortly after this victory over the King, Earl Tsong died. He had ruled in Zêng for 43 years, dying in the year B.C. 700. The State was left to his son Wöh.

In this outline story of Earl Tsong of Zêng, we can see a very fair picture of China for a period of between 500 and 600 years. War, intrigue, murder, lust, were the order of the times. During the last twenty years of Earl Tsong's rule, four of the Princes of the States were foully murdered. The general welfare of the kingdom was considered by none of the Princes. The King still held court at Loh Yang, but none respected his wishes, nor heeded his orders, un-

less they saw some chance for self-advancement. Wars were carried on by the different States; Princes were pulled down and set up; States were absorbed, and their names blotted out,—all without the slightest reference to the King at Loh Yang. The only call to which all the Princes responded with unanimity and promptness, was a call to repel the incursions of the outside Barbarians. They felt that this was a common danger. It was the struggle of race against race for the supremacy and for the possession of the soil of China.

Earl Tsong was undoubtedly the strongest man of his time. He was also a man typical of the times. Bold, unscrupulous, keeping faith only when it was to his own advantage, ever ready for any enterprise that looked to the enlargement of his State, or the increase of his power in the kingdom. A man who felt the restraints of the philosophy or religion of his day, and yet when the time came for action, did not hesitate to violate every relation in which he stood to his fellow man, if only his personal interest seemed to require it. For instance, he recognized his relation to the King and the allegiance that was due from him as a Prince and Minister of the kingdom, and yet when that King comes in the way of his personal ambition, he does not hesitate to ravage his territory, nor to encounter him with an armed force in the field. Surrounded as he was by Princes as unscrupulous as himself and as ambitious, he easily stood first among them. His influence was great throughout the kingdom, and he had much to do with shaping the events of his day. But his influence was rather of the personal sort. During his life, his power was felt throughout the kingdom, but that influence ended with his life. After his death, the State of Zeng was no longer a power in China; its influence was gone, its strength squandered in the squabbles between the Earl's sons for the Earldom. But while his influence in one sense ended with his life, yet the effect of his example was seen in the events immediately following. Shortly after his defeat of the King, the Count of Tsu, a large State in the South, assumed the title of King. The Princes of the other States became more grasping, if possible. The smaller States were gradually absorbed by the larger. Feudalism grew more bold and arrogant, as the number of feudal lords decreased. The King became more and more a mere figure-head. Thus the path marked out by Earl Tsong was eagerly trod by the Princes of the other States, until feudalism overreached itself and secured its own destruction in the erection of the Chinese empire by the supremacy of the State of Tsin,—whose ruler, Sz Hwang-ti, was the first Emperor of China. He came to the throne B. C. 221.

Primeval Revelation.

BY. J. EDKINS, D.D.

THE Book of Genesis, in its early portions, requires us to regard Mesopotamia as the region of primeval revelation. The later portions of the same book require us to regard Judaea and Egypt as the scenes of the next revelations made by God to man. The Book of Exodus shews that Egypt and the wilderness of Sinai were next the chosen localities where revelations through divinely inspired visions were communicated to man. Arabia Petraea and Palestine came subsequently into the series, and in Ezekiel and Daniel revelations are recorded, which were made in Chaldaea. Jeremiah prophesied for a time in Egypt. The writers of the New Testament wrote in Syria, Asia Minor, Greece, Italy and Macedonia.

The effect of these later revelations is capable of being traced in the subsequent literature of all the countries where they were made. The doctrines taught and the effects on social life and on historical events of the several revelations made, are open to observation and have been recorded by many writers.

The same is true of the earlier revelations. Truth has a persistent vitality, and when once committed to human keeping, it asserts itself repeatedly in the moral education of the various races of mankind, who have received it by tradition. That moral development is connected with certain names of renowned teachers, but these teachers themselves received much of their light from the early revelations with which God blessed the world's first progenitors. These earlier revelations, if we follow the guidance of the Book of Genesis, were made in Mesopotamia and in those other localities where any of those patriarchs who had the gift of inspiration lived. Abraham had revelations at Ur near Taghdad, at Haran near Aleppo, in Judaea and in Egypt. The earlier revelations are not given us in the Bible in anything more than a very brief form; their nature and contents are to be judged of not only by the words recorded in the early chapters of the first book of Moses, but by the beliefs and usages which we find embodied in the religions of Babylon, Assyria, Persia, China, India and in those of western countries. We regard Adam, Abel, Enos, Enoch and Noah as believers in God who had divine instruction, much of which has not been preserved in the Hebrew Scriptures. They were good men, whose path was shone upon by heavenly light, and what they received they imparted. We may find the results in any good features manifesting themselves in the sacred books of the eastern nations.

Buddhism, Confucianism and Brahmanism have some excellent teaching. The same is true of the tenets of Zoroaster. As to Arabia, we know how much the Koran owes to the Bible, and this may be taken as a sort of measure by which to judge in other cases. Truth being a seed having life in itself, in some cases overcomes all the opposition encountered from human perversity and still blooms and blossoms, even among the populations, where idolatry reigns and superstition and vice prevail.

The moral law is written on the heart, and it was taught by inspired patriarchs. They also taught the doctrine of immortality.

Burnt and unburnt sacrifices are regarded by the Chinese as essential in national worship, without their knowing exactly why they should be used. They were a divine institution at first, and the early chapters of Genesis give us valuable information on the occasion of their institution.

The lucky days of the ancient and modern Chinese seem to be derived from Mesopotamia, from which country the notion of luck and ill-luck appears to have spread into all the surrounding countries. The uses of the Asiatic nations in regard to lucky days seem to be based on the primitive Sabbath.

In regard to theology, wherever we find monotheism as a tenet in ancient religions, we must regard it as coming down directly from the teaching of the inspired patriarchs. So was it with charity, mercy, self-sacrifice and filial piety. All these are partly nature's light, but they were taught by the good men of the old ages when God spoke to man at sundry times and in divers manners.

In Memoriam.—Rev. Dr. E. W. Syle.

Editor of THE RECORDER.

DEAR Sir: I beg to inclose a printed notice lately received of the death of the Rev. Dr. Syle, formerly a missionary of the American Episcopal Mission here. I remember him well, though it is now a number of years since he left Shanghai, and can attest he did good work in this neighbourhood, some of the results of which are yet to be seen. So it is not a few memorials of departed missionaries have recently appeared, all reminding us that this is not our rest. May we be "followers of those who through faith and patience now inherit the promises."

Yours truly,

WM. MUIRHEAD.

SHANGHAI, November 29th, 1890.

Quietly there has passed from our midst one who was a true missionary, a good scholar and a beautiful Christian. The Rev. E. W. Syle, D.D., died at 17 Callow-road, Chelsea, on Sunday evening, October 5.

He was born in Devonshire in the year 1817, and responded some eighteen years later to an appeal of Bishop MacIlvaine's for young men to go out with him to Kenyon College. There he remained five years. In 1844 he was ordained at Alexandria, Virginia, and at once devoted himself to missionary work. He laboured in China for twenty-five years, and then proceeded to Japan. At Yokohama he was English Chaplain for two years. From Yokohama he went to Tokio, to the Imperial University, and laboured honourably for five years more. After visiting his family in America he returned to England in the May of 1885, and for some time was engaged by the Church Missionary Society for deputation work; indeed, he was working for the Society up to the time when he was first laid aside, the summer before last.

What a charming speaker he was! He had the kindest face, a striking presence, a fine forehead with abundance of long white hair thrown back, and a low sweet voice. He was a great favourite with children, and his addresses to the young were always good.

I remember especially an address to young men delivered in the Institute of St. Michael's, Chester-square. It was on the American War between North and South. The clearness with which the story was told, the freshness, the happy touch of many incidents in the war, delighted the listeners; and when, after an hour's lecture, he sat down rather fatigued, those young men crowded round him and plied him with questions, good-humouredly answered. When, for a month, he took the place of the then senior Curate at St. Michael's, who was ill, his services in the Church were highly appreciated, and the well-known Vicar of St. Michael's wrote to his absent Curate in the highest terms of Dr. Syle's ministry.

As a young man, Dr. Syle was student with Phillips Brooks at college. Shall I ever forget his humorous description of a gathering at that college in after years, and being in tiny rooms with the great Boston preacher, who found it difficult to stand upright under the low ceiling without hitting his head? A charming story, too, he told us one day of a sermon he preached for his old friend. Preaching at Boston for Mr. Brooks (now grown famous) Dr. Syle dwelt on the personal return of the Lord in an actual and visible form. It was in power, but in person as well, that Christ was to come. As they left the Church and went down through some corridor to the vestry, Phillips Brooks, who was striding on ahead, suddenly turned round and said, "Well, friend, it doesn't matter very much whether the Lord comes in person or in power—only let Him come!"

Dr. Syle was a good scholar and a well-read man all round. He was a staunch Evangelical of the old type, but very tolerant, for he was full of love. He must often have seen men far inferior to himself put before him, but he never murmured and never considered himself slighted. He just did his work day by day and left the rest with God.

Unnoticed he lived; more or less unnoticed, save for a few true friends, he passed away. His last days were spent in rather straitened circumstances, for private means he had none to speak of, and paralysis struck him down from work. But to the end he was calm and patient. His deaf and dumb boy goes home far away in the States; Mrs. Syle follows here in England; within ten days the doctor leaves us murmuring the last lines of the hymn, "Rock of Ages"; and his aged sister, who tenderly nursed him, is left alone. Soon they must all meet, and surely they shall inherit the promises.

J. R.

Moral Benefits of Christianity.

BY REV. TIMOTHY RICHARD.

V.

AMONG the first words of Jesus Christ in beginning His public ministry were these, "Repent, for the Kingdom of Heaven is at hand." Repentance, therefore, has often been called the door of the Christian Church. Those who enter the Church not only repent of what is wrong; they also take a solemn oath to keep God's commandments and to follow the Lord Jesus, which involves sacrificing self for the good of others. It is much to be regretted that many *professing* to repent do not really do so, and thus give a false character to Church membership. But all true members endeavour to keep their oath, and thus true Christians have always a high moral standing in society which is universally recognized.

I. We will give instances of individuals converted and then of the formation of societies of such for the good of the world.

Europe.—We shall instance four on whom Christianity wrought a decided change—two Roman Catholics and two Protestants.

Ignatius Loyola was a Spanish soldier seeking only his own pleasure and glory. When laid aside by wounds received in a siege, he read the "Lives of the Saints." Struck with the contrast between their lives and his own, he was seized with compunction, and from that time became an altogether changed man. When in Paris he exerted all his influence to lead the students to live for the good of their fellow-men. He established one of the most celebrated religious orders on record—the Jesuits. In Europe this order for over a century did more than all other orders put together to further the object of Rome. In the East—in China, India and Japan—this Society has also been the most noted of any among the Roman Catholics. Unhappily, it has sometimes stooped to casuistry and political intrigue, but none can question the ability and devotion of many of its members.

Francis Xavier is another instance of the power of Christianity to change the life. While a student in Paris he was known as a fast young man. Loyola devoted himself successfully to his conversion. After this event Xavier gave up high prospects of advancement in Europe; came out as a missionary to India, Ceylon and Japan and led a life of most holy consecration to the salvation of men. He had many converts in Japan, and, but for some erroneous views current in the Roman Church, would probably have converted the whole nation.

John Newton was once a wild sailor engaged in the slave-trade on the coast of Africa and indulging in all forms of sin and recklessness. When he became a Christian he changed his whole course of life and vowed to devote himself henceforth to the conversion of his fellow-men. He became a minister of the Gospel, and was one of the authors of the Alney Hymns, once so extensively used throughout the churches. He was the means of the conversion of Claudius Buchanan, one of the best Englishmen who ever went to India in connection with the civil service. Newton was also the means of the conversion of Scott, one of the most celebrated of English Bible commentators; also of Wilberforce, who was the chief leader in the liberation of the slaves. By Wilberforce's book, "The Practical View of Christianity," Leigh Richmond and Dr. Chalmers are said to have been converted. It would be difficult to estimate the number of conversions brought about by Newton's influence through these various channels during the last two centuries. Hundreds of thousands—even millions—must have been benefited by him.

John Bunyan was a reckless tinker and a profane swearer, having no respect for anything good or sacred. But he repented, entered the Christian Church and was completely changed into one of the holiest of men. But in those days, unless people followed religion according to the law of the land, they were thrown into prison. Bunyan, who considered obedience to God and conscience more important than obedience to human laws, which in this case were unjust, was imprisoned. In prison, however, he did not fret, but sat down and wrote a book on the Christian life. Wonderful to relate, although he was not a scholar, he produced a book that any scholar might be proud of—"The Pilgrim's Progress." It is now translated into almost every language under heaven. It is impossible to estimate the millions who have been benefited by Bunyan.

Instances of change of life through Christianity exist by the millions in every age.

America.—The good fruit of repentance is seen in like manner in the new world. Charles Finney was born in 1792. He was first school-master and then studied law. At the age of 26 he bought

his first Bible and studied it. In consequence he soon changed his life completely. He set about to preach as the great work of his life henceforth. There was a little town called Antwerp, where there were only three pious women; all the others being wicked and irreligious. He preached in the school-room. Before he had finished most of the men were in tears, resolving to lead better lives. In another village, a mile or two long, with houses only on one side, it was said there was not one good family to be found. He preached there from the words, "The curse of the Lord is in the house of the wicked." Many of the people were converted in the spot. One family of seventeen and another of sixteen were all converted, and shortly there was not a single family without some converted members. After this he went to Philadelphia. About 3,000 people came every night to hear him preach the Gospel. Within two years, more than five thousand had declared themselves resolved to lead new and better lives. From this he went to Rochester, and within one year 12,000 were added to the various Churches in that district, mainly owing to a revival under Finney's preaching. In proof of the change in the life of the people, it may be stated that the theatre was changed into a stable, the circus into a factory, grog shops were shut, and the people went for worship and instruction to the churches on Sunday. People of all classes were converted,—lawyers, judges, physicians, merchants, bankers, mechanics, as well as the poor. The jails were empty for years afterwards. He visited England and the same result followed wherever he went. And now Mr. Moody in America has the same great gift of influencing multitudes of people. Ten thousand or more often go to hear him, and on those great occasions hundreds of people declare their determination to lead new lives. Some are now spending their lives and money to do good in China, who were formerly devoted to mere pleasure.

Asia.—When Christianity first arose in Palestine, Paul was wholly bent on stamping it out. He obtained authority to persecute Christians and bring them captive to Jerusalem. But on learning more about Christianity he declared it to be the most blessed religion in the world. He gave up his former life of persecution and cruelty, and henceforth devoted all his energies to saving his fellow-men. John, another apostle of Jesus Christ, in the early days of his discipleship, when he found people disrespectful to his Master, asked if fire might not be called down from heaven to burn them up. Afterwards, catching the spirit of Christ, he became proverbial for his great love towards all men.

In 1839 there was a Mohammedan in Singapore, named Ali, who taught the Malay language to the missionaries. Becoming converted to Christianity he said, "I studied the Koran for twenty years, but

found no change in my heart, but since I commenced earnestly to study Christianity, a change has taken place in my heart. This is the work of Christ."

In Chefoo, in 1872, there were three Confucianists named Chow, Sun and Li. They had quarrelled with each other after becoming Christians, and each wanted his pastor to exercise discipline on the others. The pastor called the three together and talked to them about the love of God in Christ Jesus. Within an hour the three men were shedding tears of shame and repentance and asking forgiveness of each other. Another man in Chefoo, named Tang, had for ten years previous to his becoming a Christian, been at enmity with his family. He had left home in anger, and had vowed never to return, though the distance was not more than sixty li. Many of his friends and family had often come to see him and urge him to go home, but all in vain. He began to study the Christian religion and was converted. After that the old anger died and a spirit of love took its place, and he visited his home to exhort them to become Christians also.

In Hankow there was a man named Lien, who was once an opium smoker, a gambler, a libertine and unfilial. After hearing the Gospel he became a converted man, and since then has been the means of converting many others. Having abandoned their former ways, he and his converts devote themselves to all sorts of good works.

Africa.—Repentance is also in Africa the gate of the Church. Few men in Africa were more eminent than Augustine, who was born in A.D. 354. Indeed, he is ranked as one of the four greatest doctors of the Latin Church. He had great abilities, and devoted them with all his might to assist in the great work of saving the world. But originally he was far from being good, and followed the wild reckless life of many youths of his day. The complete change in his life he attributes entirely to the power of the Gospel of Jesus.

The same change takes place among the wild tribes of South Africa now. The celebrated missionary Moffat gives an account of a fierce African chief, named Africanus, who was a great terror to all, even to foreign residents, and who had a long conflict with another native chief. The Colonial Government found him so unmanageable that they put a price on his head. But this fierce man was converted to an entirely new life by the power of the love of God in Christ Jesus. After his conversion he went to Cape Colony of his own accord, without fear and without exciting fear, as his conversion was publicly known. He also went to see the chief, with whom he had been at enmity. He found that he also had become a Christian, and they both now rejoiced in peace and goodwill instead of in war.

Another Christian negro from the West Coast of Africa, known to be a very good man, said he was once very passionate. If any one annoyed him, he would strike at once with his fist, a stick or a knife. He was also a thief and a bad man altogether. When asked what made the change in him, he said it was the knowledge of the Gospel of Jesus Christ.

Australasia.—Repentance exhibits like results in Australasia. Mr. Wyatt Gill reports the speech of a young Christian as follows: "Before conversion we are like forest trees; crooked, twisted, branching this way and that; but when we get to know the love of Jesus and have His Spirit in our heart, then the crooked branches are lopped off and we are shaped and become pillars in the Temple of God."

Mr. Chalmers gives an account of one of the Motu chiefs in New Guinea. When the missionary met him he was about 45 years old and had a fierce angry countenance. He had the reputation of being very passionate, punishing the slightest offence, not by beating, but by robbing the offender of all he had. He also believed in witchcraft. After a time he got interested in Christianity and became a Christian. His fierce angry expression now changed into that of quiet firmness, as of one seeking earnestly to do the right. He feels the change so beneficial that he himself now preaches the Gospel in order to change others.

The Queen of the Sandwich Islands, Kauhuanu, was originally very proud and severe, but after becoming a Christian, underwent a remarkable change for the better. She herself attributed the change to Christianity.

II. Those who vow the same vows to repent, observe God's commandments and follow Jesus Christ, are not content to work as isolated individuals. In every age they form themselves into societies, in order that by concerted action they may do greater good.

Europe.—It was because of the high reputation of the early Christians that the Roman Empire adopted Christianity instead of its former religions. But when most nations of Europe professed themselves to be Christian without true repentance, there arose new societies, such as the Albigenses and Waldenses in the South of Europe; "Brethren of the Common Lot" in Holland; Mystics and Friends of God in Germany; Huguenots in France; Lollards first and then later Puritans in England, and the Hussites in Bohemia and neighbouring lands. These various bodies were sometimes only a few here and there; at other times they were the majority of the people in their respective districts. All of them owed their origin to revivals, professions of repentance and desires after a holy life, and all aimed to do good to their fellow-men. After each genuine

revival there was always a falling off in the crime of the land. After many years of success these particular societies die away, but only to give place to others, who revive the good spirit of the old and follow each other in succession from age to age, like the annual harvests of new grain from year to year.

John Wesley (born 1703), the founder of one of the chief modern branches of the Church, during his own life-time enrolled 71,000 persons as his followers in new lives of devotion and consecration. And there is Spurgeon, still living, who seldom preaches without thousands listening to him, and, what is still more wonderful, without a score of people more or less coming forward at the close to say that they have determined to change their lives and live henceforth for God and their fellows instead of for self as before.

The number of those who have taken these special vows of a new life, that is, of enrolled members in connection with the leading Protestant Churches in Europe alone, are as follows:—

Presbyterians	..	..	..	..	..	1,268,556
Anglican (estimated)	..	..	..	..	..	1,000,000
Methodists	..	..	..	..	..	920,632
Congregationalists	..	..	..	..	..	376,501
Baptists	..	..	..	..	..	326,950

Total, 3,892,639

If any are found not to keep their vows of repentance and amendment, their names are struck off the list of members.

America.—As in Europe so in America true penitents who are resolved to conform their lives to that of Jesus Christ, form themselves into Churches. They meet every week to examine their hearts, to worship God and to consider in what way they can best serve Him. The number of members in the chief Churches in the United States at present is as follows:—

Methodists	..	..	..	..	..	4,008,150
Baptists	..	..	..	..	..	2,558,135
Presbyterians	..	..	..	..	..	1,155,472
Anglican (estimated)	..	..	..	..	..	800,000
Congregationalists	..	..	..	..	..	394,854

Total, 8,916,611

Asia.—Not to mention ancient Churches, there are now in connection with Missionary Societies in Asia the following numbers who profess change of life:—

Presbyterians	..	..	..	..	99,473
Anglican (estimated)	..	..	..	..	55,000
Baptists	..	..	..	..	42,067
Congregationalists	..	..	..	..	19,775
Methodists	..	..	..	..	13,517

Total, 229,832

These statistics in Asia are mostly those given about 1880. The number of converts in Asia often doubles in ten years.

Africa.—Those converted in Africa form themselves into little Churches, too, so as to strengthen each other in all that is good. Their number is as follows:—

Anglican (estimated)	..	..	..	..	90,000
Congregationalists	..	..	..	..	75,000
Methodists	..	..	..	..	51,657
Presbyterians	..	..	..	..	32,234
Baptists	..	..	..	..	3,603

Total, 252,494

Australasia.—In Australasia also Christians unite themselves into Churches to strengthen one another to be good and do good. The statistics are these:—

Methodists	..	..	..	..	75,153
Congregationalists	..	..	..	..	30,275
Presbyterians	..	..	..	..	22,972
Anglican (estimated)	..	..	..	..	22,000
Baptists	..	..	..	..	7,918

Total, 158,318

The statistics of Protestant Church Membership in the world are:—

Europe	..	..	..	..	..	3,892,000
America	..	..	..	..	..	8,916,000
Asia	..	..	..	..	..	229,000
Africa	..	..	..	..	..	252,000
Australasia	..	..	..	..	..	158,000

Total, 13,447,000

Adherents are about five times the number of communicants. Clergymen are about one in every one hundred communicants. The number of Sunday scholars belonging to the above Churches is 12,680,000.

These are the Protestant statistics of those who *profess change of heart*, and who spend time and raise money to do all kinds of

benevolent and mission work among their fellow-men in their own countries and out of them. They are mainly those of England and the United States, with their missions, and the German missions as given by Dorchester in his "Problem of Religious Progress," and by Warneck on Missions. It is difficult to obtain statistics of Church membership of the rest of Protestant countries, as these, like the Roman Catholics, include all who have been baptized in infancy.

If we include all *nominal* Christians in the world, Mulhall's "Dictionary of Statistics" for 1883 gives:—

Roman Catholics	..	..	..	..	192,000,000
Protestants	..	..	..	..	123,000,000
Greek Church	..	..	..	..	70,000,000
Total,					385,000,000

The statistics of the other great religions of the world, according to various authorities, are about as follows:—

Hindus	..	..	..	..	195,000,000
Mohammedans	..	..	..	..	185,000,000
Buddhists, Confucianists and Taoists together,					425,000,000

Total, 805,000,000

Thus we see that, in converting individuals and in teaching mankind, Christianity far surpasses any other single religion in the world.

Correspondence.

To the Editor of

THE CHINESE RECORDER.

DEAR SIR: While itinerating recently in the North An Huei, I was much impressed with the need there is for explanatory Gospel tracts in Mandarin colloquial. Gospels without accompanying explanatory literature are, to most of the people whom we meet, unintelligible. If, as in our case, the tracts and booklets sold are in *Wên-li*, they can only be understood by a very small proportion of our auditory. I believe that the same books, printed in an easy colloquial style, would reach and affect ten times as wide a circle as in their present form.

It is still to the poor the Gospel is preached. They form by far the larger part of the crowd which listens to our message and from their midst our Church members are largely taken. Would it not be wise, then, for us to adapt our books to the comprehension of that class into whose hands they will probably come? We sold a number of pictorial tracts, calendars, parables, etc. These are readily bought, even by people who cannot read, and are carried by them to some more learned friend, from whom they desire an explanation, and ultimately are posted upon the mud walls of the peasant's dwelling to attract and

arouse the interest of such friends as may call there for months, or it may be even years to come. What more effective system of tract distribution could be desired than this? Our visits must be of very short duration, but we leave behind us those silent messengers, bearing their testimony while we are at work in some other portion of our field. How disappointing it is to hear over and over again from some one who has bought one of those pictorial tracts and has pored over it for some time the exclamation, "I don't understand the characters." Now, what is so readily understood by a Chinaman as a "p'i ü"? and what is a more inviting theme than one of our Lord's parables? If those parable tracts were printed in colloquial form, I venture to say such exclamations would be heard no more.

We were urged by the late lamented Dr. Williamson at the Shanghai Conference to get the picture books, which he had carefully prepared, into the homes of the people. The pictures would be wonderingly scanned by the women; and the Bible stories, read by the men, would be eagerly listened to by those whose feminine curiosity had been excited by the pictures. Thus the Gospel would be carried to those who otherwise would never hear it. This was the plan, and it has but one defect, —the books are in "*Wên-li*," and absolutely unintelligible to any person but a scholar.

Not long ago I invested in a few copies of a paper known as "The Boys' Own Illustrated," expecting to find a serial written in such an easy style as a school-boy might comprehend. I intended to give a copy each to a few of our Church members that their views

of life might be enlarged, and that avenues of knowledge, hitherto unknown, might be opened up to them. I received the periodical, but found that unless one were a "sin ts'ai" the "Boys' Paper" would be incomprehensible to him as it is to most of those for whose benefit I specially ordered it.

That Mandarin is the language of China is proved by the fact that books written in Pekingese, —as the "Pilgrims' Progress" and Mrs. McCartee's "Bible History"—are readily understood in almost every province in the empire; as are also the Mandarin tracts issued by the Central China Tract Society. The large sale attained last year by that Society of its Mandarin publications (a new departure) should induce them to go forward in this direction, as well as point out to other Societies still larger fields of usefulness.

I do not wish, by any means, to be understood to advocate that our present "*Wên-li*" books should be superseded by "*Kuan hua*," but that colloquial editions should be published as a boon to those to whom "*Wên-li*" is unintelligible.

JOHN DARBOCH.

CHINA INLAND MISSION,
KU CH'EN, AN HUEL.

To the Editor of

THE CHINESE RECORDER.

DEAR SIR: A Correction.—In my paper on the Roman Catholic Cemetery near Hangchow (November RECORDER) I said that certain stone slabs, seen by Mr. Stuart, had "disappeared." I have to-day revisited the Fangtsin cemetery, and the slabs are there, though quite overlooked by me before, built into the wall of the vault.

They preserve the names of several Jesuits, including Trigault and Diaz, stating the native country of each, the date of his entering China and of his decease with his age at death. In certain cases, including that of Diaz, some of the particulars are left blank.

The superscription to the list reads: 天學耶穌會泰西修士受鐸德品級諸公之墓, which I render, with some misgiving, "Tomb of European Reverend members of the Society of Jesus, of the order of Priesthood." I do not know what 天學 imports.

The first name on the list is *Lo Hwaichung*, his personal (? baptismal) name, 譚 *Juwang*, his sacred (? assumed in the Society) name; *Jaohan* (John), a Portuguese, who reached China in 1594 and died 1623. Trigault stands next, probably having succeeded *Lo* as superior of the house at Hangchow. Then follows *Li* (黎), whose "sacred name" was Peter, a Portuguese, who came to China in 1604. Then *Hsü*, a German (亞勒瑪尼亞國), who came under the last of the Ming, *Ts'ung-ch'ing*. Then *Kuo*, an Italian, followed by *Fuh*, a Portuguese, whose date of arrival is 1624. Diaz is nearly the last on the list; his death-year, 己亥 of Shunche, corresponding with 1659, furnished by M. Cordier. The few columns that conclude the inscription are nearly illegible, having the appearance of being worn down by footsteps at some period; perhaps between the desecration of the original cemetery and its restoration in 1736.

G. E. MOULE.

December 18.

A QUESTION AND THE ANSWER.

Catherine's Bridge,

Dec. 7th, 1890.

To the Editor of THE CHINESE RECORDER and for THE RECORDER, with Editor's Reply.

DEAR BRO.: I have read with much interest the several articles on the Sabbath question, published in recent numbers of THE RECORDER; and, from the nature of these articles, I judge that your columns are open to any and all for a free and full discussion of this subject. Will you have the kindness to inform, through THE RECORDER, me and others, if this is the case?

Most respectfully,

D. H. DAVIS,

*Seventh-day Baptist Mission,
Shanghai.*

It would not be wise, in our judgment, to extend the scope of inquiry beyond generally accepted principles as applied to the observance of the Lord's Day among native converts to Christianity. We take this opportunity to say that the policy controlling these columns will be in the interest of harmony and brotherhood. There must be discussion, and there should be no check to free thought within certain well-understood limits; but it is not the mission of THE CHINESE RECORDER to take up and perpetuate the old-time theological controversies of Europe and America. We shall endeavor to be governed by this rule without reference to any bias of our own, and without prejudice against the views of any contributor.

CHINA INLAND MISSION, SHANGHAI.

Dec. 26, 1890.

To the Editor of

THE CHINESE RECORDER.

DEAR SIR: My attention has been drawn to a paper by Dr. Henry in the December number of *THE RECORDER*, headed "Chinese Dress in the Shanghai Conference."

In that paper Dr. Henry gives publicity to reports which appear to refer to the China Inland Mission, namely: (1) "That one half of those who enter China under its auspices, return within two years, either to their homeland on earth or to the home above"; and (2) "That the average term of service for the whole body is only three and a half years." I am sure both Dr. Henry and your readers will be glad to hear that these rumours are entirely unwarranted.

(1.) Looking into our statistics, I find that 539 persons have been connected with the China Inland Mission—either in Burmah or in China—during the last 26 years. If the above statement were correct, 270 should have left China during the first two years of service. The actual number, however, who did so, is less than one sixth of this; in point of fact only 44, of whom 2 retain their connection with the Mission, and may return to China.

Of this number 21 were removed by death, 5 were invalided home, including the 2 still in connection with the Mission. Of the remaining 18, 4 resigned; 5 were requested to withdraw; and 9 left the Mission on account of marriage or family claims:

These facts refer to our missionaries during their first two

years of service, for which period they are considered Probationers. There are now 122 Probationers in the Mission, who have come out during 1889 and 1890.

(2.) We have had, from the commencement, 373 full Members: 22 of them have died, after an average service of more than $8\frac{1}{2}$ years; 12 have been invalided home, after an average service of 6 years and a half; 4 have been transferred to the home department of the work, while 21 have retired, 9 have been requested to resign, and 18 have had to leave us on account of marriage or family claims. Taking these 86 as a whole, the average period of service was 6 years and 1 month, not $3\frac{1}{2}$ years.

There still remain 287 full Members of the Mission to be accounted for. In a few weeks these will have completed an average service of 7 years. If the MASTER tarry, we may reasonably expect from past experience that there lies before them a much longer period of work. For, as I need scarcely indicate, this low average of seven years' service is the inevitable result of the rapid increase of our numbers during recent years. Taking the older members of the Mission only, the first fifty have already completed an average of over 17 years, and 16 of them have averaged $24\frac{3}{4}$ years.

On the whole, we are led to conclude that our Mission is, by God's blessing, one of the healthiest in China, and that its policy has not led to any "alarming sacrifice" of life, but rather the reverse.

Yours truly,

J. HUDSON TAYLOR.

NOTES AND COMMENTS.

To the Editor of

THE CHINESE RECORDER.

SIR: The Rev. F. H. James in your September issue writes under a complete misapprehension. The following is the statement in my memorandum, to which he takes exception. "He (not Mr. James) is now leading the extreme minority of the Conference to urge the Bible Societies to publish such books as they were never designed to publish" (p. 25.)

I printed that statement because I had said it, and because I was bound to let my Committee know what I had said; but I believe now that the minority would have been exceedingly small that would have urged Bible Societies to take funds given for one specific purpose and devote them to another. I am sure my friend, Mr. James, would not have voted for any such misappropriation.

Mr. James was one of the many delegates whose friendship I was much pleased to make at the Conference. I believe it was largely owing to his wisdom and moderation that we arrived at the unanimous resolution on the question of "Summaries, Headings and Brief Explanations of the Scriptures," and I trust he will look again patiently at my position, and what I said.

I was most anxious to do everything I could for the missionaries. I was not a *plenipotentiary*, but, knowing our Committees, I knew pretty well what was practicable, and I was

anxious that the Conference should arrive at findings which could be acted upon, and which would not remain a dead letter on your records. The Conference would have had reason to complain of me if I had led them to expect what I knew well my Committee could not give. I am entirely with Mr. James and my other honoured friends in China, as to the need of notes, and commentaries, and tracts, and booklets, &c. I will vote for their use. I will urge Tract Societies and friends to help in their production and distribution. I will subscribe for such needed helps. Indeed, I have been urging the cause of such agencies since my return wherever I had an opportunity. I have not even overlooked that part of the work of the Conference in my *Contemporary Review* article.

I cannot, however, admit that the Scriptures without notes are useless, or that our Bib. Society Committees should betray the trust committed to them, especially as there are other Societies able and willing to do the work better than the Bible Societies could do it.

I am, Sir,

Yours very truly,

W. WRIGHT.

P.S.—LAWS AND REGULATIONS OF THE BRITISH AND FOREIGN BIBLE SOCIETY. N. 1.—"The designation of this Society shall be the British and Foreign Bible Society, of which the sole object shall be to encourage the wider circulation of the Holy Scriptures, without note or comment: the only copies in the

languages of the United Kingdom, to be circulated by the Society, shall be the authorised version."

Editorial Note.—The above is excerpted from a letter of Dr. Wright, dated London, Oct. 25th.

As to the matters referred to, very free expression having been given on all sides, we hope that interested parties will now dismiss any thought of further discussion.

Our Book Table.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST. Ninety-first year, 1889-90. London: Church Missionary House, Salisbury Square.

THIS is a sumptuous volume of 324 pages, embellished with a number of excellent maps. The Statistics of Missions in South and Mid-China present the following totals:—Native Clergy, 16; Native Lay Teachers, 297; Native Christians, including catechumens, 9,051; Native Communicants, 2,836; Scholars, 2,325; Contributions, \$2,543.

THE CHINA MEDICAL MISSIONARY JOURNAL, Vol. IV., No. 4. Shanghai, December, 1890. Kelly and Walsh, Lt.

A PHOTOGRAPH of Dr. William Lockhart, the oldest surviving Medical Missionary to China, fittingly adorns the first page. While much that appears in this number is specially adapted to the professional reader, there is also much of general interest. An article on the Opium Cure, by Dr. Arthur Morly, is a plea for the gradual withdrawal of the drug. A contributor, "H. W. B.," has some interesting observations on

the subject of leprosy, in the course of which extracts are given from a monograph by Dr. J. Cantlie, of Hongkong. We take the liberty of transferring to our columns a few paragraphs under the head of "Segregation of Lepers,"—a subject of practical interest to residents in the East.

"In all leper countries and from early times segregation is, and has been, practised with more or less rigor. In spite, however, of segregation, leprosy maintains its course in these countries, and no amount of leper villages or leper asylums seem capable of eradicating the disease.

"What then is the good of segregation, if it does not prevent contagion, may well be asked. In the first place, it provides a home for the leper outcast; this is surely of itself a great humanitarian work. Leprosy does not cause a tithe of the misery in the world created by syphilis, yet we expel the leper who has got a disease through no fault of his own, but we shelter the syphilitic. Therefore, on no other ground but on those of simple benefit of the lepers alone, it is incumbent to institute leper homes or asylums."

THE FRIEND OF CHINA: The Organ of the Society for the Suppression of the Opium Trade. London: P. S. King and Son. October, 1890.

THE character and object of this Quarterly is sufficiently indicated by the title it bears. The present number contains a variety of information. The leading article is devoted to an account of the Deputation to Viscount Cross on the sale of opium and other drugs in India. The occasion was well improved to impress upon his Lordship the serious danger, lest the opium habit, which had proved so fatal in China and in the Dutch colonies of Java and Sumatra, should in like manner spread throughout Her Majesty's dominions in India; and to show the practicability of prohibition by the examples of Japan, of Corea, and of certain limited districts in Java.

Considerable space is given to the subject of Quinine and Opium. As a comment on the report that 1,500,000 deaths take place annually throughout India from fever alone, the fact is mentioned that to allay feverish sufferings opium is freely resorted to in numberless cases. But Dr. Pingle—a high authority on the subject—gives this testimony:

"To administer opium as a febrifuge, in the way in which quinine is given, is, in my opinion, absolutely opposed to the scientific treatment of fever. Its curative action in the treatment of fever is in no way specific, such as quinine undoubtedly is."

Mr. Ferguson, in a letter to the Anti-Opium Society in England, ascribed the prevalence to opium-craving in many parts of the world to a low type of fever,

especially in China. We transfer to our pages a statement which is given from a respectable source:—

"From the vast tracts of country in China where rice is cultivated, fever is never absent; opium being employed as the medicine easiest to be had, and cheapest. He hoped, if quinine became cheap enough to compete with opium, that it would produce a revolution in the Chinese consumption of the two drugs. By this process a solution would be found for the dangers and uncertainties of the large opium revenues of India, and for the perplexing moral questions connected with it."

At the time the above was written, some years ago, the price of quinine was practically prohibitive, whereas to-day, in consequence of the extensive cultivation of Peruvian bark in British India and in the West Indies, prices are very low. We commend to the earnest attention of our readers the words following:—

"It will be a bad day for opium, but a glorious day for the Chinese and the cause of Christianity, when the splendid tonic, quinine, is freely used in China. If every missionary station throughout India and China were provided with a good supply of quinine, and endeavoured to promote its use as a substitute for opium, they would be engaged in a royal Christian work."

But the opinion of a layman in this matter is not of very great value. It is to be hoped that the medical profession in China will somehow bring this whole subject within the range of popular knowledge.

WAN KWOH KUNG PAO (萬國公報). A Review of the Times: New Series. Edited by Rev. Dr. Allen. Vol. 2, No. 23.

THIS valuable magazine holds on its way with increasing vigor. It is published by the Society for the Diffusion of Christian and General Knowledge among the Chinese. The December number has a frontispiece of Count von Moltke, followed by a series of articles from five foreign and eight native contributors, with an extensive foreign news department conducted by the editor. Missionaries would do well to always keep on hand a supply of the latest issue for distribution among the literati. We commend to all this suggestion, which we find on the index page: "The Executive of the S. D. C. G. K. would deem it a favor if friends would place copies of the 'Review of the Times' and 'Chinese Boy's Own' (日新書報) before influential Chinamen in their neighborhood and ask them to become subscribers."

MINUTES of the Fifth Session of the China Mission Annual Conference of the Methodist Episcopal Church, South; held at Shanghai, October 15-21, 1890.

A good specimen of secretarial skill and the printer's art. The various annual reports and the statistical table show a prosperous and growing work. The course of study for foreign missionaries and native preachers is both discriminating and comprehensive. The appointments of preachers for the year, arranged by Bishop Wilson, are as follows:—

Shanghai District—
M. B. Hill, P. E.

Shanghai Station—M. B. Hill, C. F. Reid, Sz Tz-kia. College Chapel—Y. J. Allen, G. R. Loehr. Hongkew—W. B. Bonnell, H. L. Gray. T'sih Pao—To be supplied by Tseu Tsz-vên. Sung Kiang—W. B. Burke, Dzong Sau-tsên. Tai Tsang—O. E. Brown, Dzong Dzing-san, Sung Yôu-peh. Tse so—To be supplied by C. J. Soon. Anglo-Chinese College—Y. J. Allen, President; G. R. Loehr, W. B. Bonnell, H. L. Gray, Professors.

Suchow District—

D. L. Anderson, P. E.

Suchow Station—T. A. Hearn, Dzong Yüing-kiung. Kwên San—Dong Moh-san. Luh Chih—Tsa Vüing-tsang. Chang Shuh—B. D. Lucas, Li Tsz-i. Nan Zing—J. L. Hendry, C. K. Marshall. Buffington Institute—A. P. Parker.

The report of Suchow Hospital, by W. H. Park, M. D., represents a most important adjunct of the Mission. The annual exhibit of the Woman's Foreign Missionary Society does not appear in these Minutes.

WOMAN'S WORK IN THE FAR EAST. Vol. XI., No. 1; Nov. 1890. Published semi-annually, in May and Nov. Kelly and Walsh, Lt., Shanghai.

THIS first number of the new series of WOMAN'S WORK, appearing in response to a call made at the recent Shanghai General Conference, ought to receive a hearty welcome, both from missionaries in the field and from the Christian women of America and Europe. One who peruses with due attention these ninety-two pages of most readable matter, cannot fail to receive vivid impressions of missionary life and labor in the Far East. We

congratulate the ladies on their happy re-inauguration of this enterprise. Our hope is that the semi-occasional magazine will, by virtue of necessity, become a Quarterly.

THE HOME AND FOREIGN CHURCH MAGAZINE.

AMONG those who have laboured for the establishment of a Christian literature in China the name of Dr. Y. J. Allen stands very high. The *Kiau hwei sin pau* of former years was under his editorship and was a most useful publication. So good was it that it is well to have it renewed, because the congregations of Christians, recently gathered together by the missionaries, are constantly increasing in numbers, and magazines are more than ever a necessity. It is now to be called 中西教會報, which may be rendered The Home and Foreign Church Magazine. In this name "Home" means Chinese or Central, and Western is used to include all other countries. The term *Kiau hwei* means the evangelical Churches which have been founded in China by the Protestant Missionary Boards. The editor's aim is to allow a good deal of liberty to contributors, but he makes his appeal for comparative simplicity of style. It ought to be so written as to be easily read, so that it may be extensively circulated among the Christians. It ought to embody the fruits of reading, and in proportion as this is the case, will the contributions from native pens prove to be useful and acceptable. The defence of Christianity by the Canton Christians against the charges of those who object to the Christian religion that it is opposed to the worship of ancestors, is an example of

what the native Christians can do. The Protestant converts, if encouraged to study and write, will do good work in the apologetic department. Native ordained ministers, if encouraged to write apologetic essays, will produce, there can be little doubt, not a few useful treatises. We all know how well many of them preach, and the faculty for preaching and writing is, to a large extent, the same. Such a journal as this will be very convenient as a medium of apologetic essays on many subjects where Christians have to take a hostile attitude against Chinese customs. We may hope that if many contributions of this kind find their way to the editor's drawer that his experience in selection will result in what really will deserve the name, the survival of the fittest.

Such a journal is a very suitable medium for Christian biographies and facts, such as are supplied in Christian journals of the present day in Europe and America. Formerly, I translated from William Burns' Memoir much information on the revivals with which he was connected in his early life. Times have changed since then. Meetings for the deepening of spiritual life have greatly increased in number. The facts now accumulating daily on the mode of conducting Christian work and its results, are stimulating to the reader. Our native brethren will be the better for knowing the same facts, and the new journal would do well to communicate instructive facts as to evangelistic and philanthropic operations in Christian Churches. This will stir up the mind of many a Chinese reader to ask, Can I not act in the same way and obtain the same results?

China is becoming more rather than less a reading country. There is increasing activity in the production and printing of books. The system of competitive essays is expanding. At Shanghai the number of writers for the ten-tael and eight-dollar prize of the Taotai has been larger during the late autumn than ever before. The style of writing found in the native newspapers is the favourite and definitely adopted medium of thought. There can be no doubt, then, as to what the style of a Union Church journal, such as that now to be commenced, ought to be.

A good publishing medium is here afforded to all missionaries who feel they have important matters to bring before the native church. Every year makes the native converts stronger in numbers and in education, and they will be found proportionably more amenable to this mode of

placing them *en rapport* with the Christian mind of the West. To encourage independence in the native Christian mind is very important. We all feel that we cannot mould the Chinese intellect as we would wish. Not an easy task is it to control its tendencies. What is within our power to do, however, is to address the native Christians on points of moment and aim to guide them to right issues. Heathen China will more and more judge of Christianity by Christian China. Let the native Church win the approval of the heathen. Let them be a scholarly, zealous, good-doing, virtuous and law abiding people. The influence of such a magazine as this will help to make them so. The first number of this monthly magazine will be issued in the first month of the 17th year of Kuanghsü. There will be thirty leaves and about 30,000 characters in each number.

J. EDKINS.

Editorial Comment.

THE annual meeting of the American Board of Commissioners of Foreign Missions, held in that great Northwest city of the United States, Minneapolis, was a notable occasion. Some delicate and difficult problems were happily adjusted. A memorial was addressed to the President and Congress, respectfully asking the government to inaugurate a movement, by treaty or otherwise, looking to the universal prohibition of the exportation of alcoholic liquors to the uncivilized or half civilized people of Asia, Africa and the islands of the sea. The statement is made that Secretary Blaine has expressed himself as

willing to take the initiative in introducing an international agreement upon this subject. All who are friendly, in the best sense, to missions and the higher civilization, will wish a hearty God-speed to this movement.

DR. ELBERT S. TODD, formerly a missionary in Kiukiang, has published a book, entitled "Christian Missions in the Nineteenth Century." We have not seen the work, but it is described as valuable and timely. The following sentence, quoted in the review column of a home journal, indicates the author's catholicity and good sense:—

"The Roman Catholic Church may not be a safe guide, but to refuse to receive lessons of wisdom, which her history furnishes, is equal folly with the captain who refuses to allow for rocks in the channel, because they were made known by the wreck of a rival boat."

THE recently published letters of Tsêng Kuo-fan are an interesting study. In some respects they compare favorably with the Chesterfieldian effusions which attracted so much attention in Europe ninety years ago. Not only does this excellent type of high mandarin inculcate upon his son proper attention to social and official etiquette, but he gives a variety of practical and wise suggestions that we are hardly prepared to expect from such a source. Contrary to our idea that no Chinaman of quality ever walks if he can help it, Tsêng Kuo-fan recommends the habit of pedestrian exercise after each meal as adapted to promote vigorous health. He even discredits the soothsayer's art and superstitions of astrology, which are supposed to have so much influence over the ordinary Chinese mind. He advises the younger Tsêng, the late Marquis, to give attention to agriculture as an industry of prime importance to his country; and, disregarding the common idea that a knowledge of the classics is the end of learning, he urges the reading of a work on philology and due attention to other good books. We note, also, a piece of shrewd and philosophically sound advice to "study the names of things first, and then the things themselves." All this, and much more, quite in

harmony with our western notions, may be found in these letters of a man who is justly famed as scholar and soldier.

THERE was a grand gathering of foreigners and Chinese recently on the banks of the Han, near Hankow, by invitation of H. E. Chang Chih-tung. The occasion was in honor of the formal opening of the Iron Works lately inaugurated by the governor of the province. Steam cranes were set to work, lifting heavy weights, and engines with trucks took the visitors over two miles of railway line. Only a few days ago a steamer entered the port of Shanghai, having on board 500 tons of machinery destined for the gold mines now being opened at Ninghai, Shantung. Other shipments are to arrive later on, with 1,000,000 feet of Oregon pine, having the same destination. To conduct this important enterprise, three skilled Americans are employed at large salaries: C. W. Watson, mining engineer; J. D. McKenzie, millwright; F. J. Neill, machinist. The company is composed of wealthy Chinese in San Francisco and Shanghai. The plant will cost about \$250,000, having a powerful hoisting engine, with twelve mortars and sixty stamps. We call attention to the above as among the signs of the times in this Far East.

UNDOUBTEDLY China is clumsy and awkward in her attempts on certain lines of progress. Nevertheless, she is awaking out of her long sleep; and that is a first necessity. There is more and more a disposition to make extensive use of foreign methods in building railroads, in estab-

lishing electric lights and founderies and mining plants. When once her industrial armies are enlisted in such vast undertakings, China will possess an advantage that cannot be surpassed by any other nation. Her untiring ability as a toiler, unsurpassed staying powers, and superb patience, will be demonstrated in the open face of the world.

If published reports are correct, Gen. Wolseley, of the British army, entertains high prophetic ideas of the Chinaman as man and soldier. It is said that the late Gen. Gordon expressed a feeling of admiration for his well-tried comrades of the "ever-victorious army," and that on a notable occasion he asserted his belief in the natural capacity of the Celestials for endurance in a campaign and valor on the field of battle. Admiral Lang is known to have faith in a Chinese navy, if only ignorant and meddling mandarins can be kept from interfering with a proper course of discipline. It may be that the views of these men are absurd and fanatical, as many think; but we are inclined to believe that the "black-haired race" only need training and leadership to make a formidable military power. We venture the prophecy that when once the Chinese lose their superstitious fear of the foreigner and gain thorough command of the engineering of civilization, under a government justly entitled to respect and confidence,—all of which must come in good time—China will take her acknowledged position as a nation excelling in the arts of peace, but willing and able to resist all offensive aggressions, whether from Europe or America.

A LATE number of the *Asiatic Quarterly Review* contains an article on the Failure of Christian Missions. The author makes an indirect attempt to define "true religion," and reaches the conclusion that "it is anything positive, answering to any sufficient definition of religion,"—which is a kind of reasoning not at all satisfactory to one who believes that while there are many religions in the world there is but one Christianity. The triumphant progress of Islam is dwelt upon, but with strange obliviousness to the fact that Mahommed appealed to the lust of military conquest and other passions of the fierce Arabian spirit, sanctioning all kinds of crime and debauchery in the name of religion; whereas Christianity appeals only to the moral instincts of men. It is absurd to dignify the Nestorian movement as a labored effort of the Church of Christ to bring all Asia into the fold. There is little weight in a logic that appeals to non-success among the Jews, since the fact that they would reject Messiah was foretold by our Lord himself, and the unique history of that nation is in strict fulfillment of prophecy. A just logic would not confine itself to the number of figures and the size of organizations, but take into account the fact that Christianity has impressed itself on the age, moulded jurisprudence, modified governments and refined all human relations. Is it nothing that the nations of Christendom are to-day the arbiters of the worlds' destiny? The article in question purports to have been written by a "veteran missionary." The fact calls for explanation. It is inconceivable that any man who

has devoted his life to the propagation of the faith could lend himself to a kind of ratioscination by which he stamps that faith with ignominy and utter defeat.

We may well admit that the success of missions is not proportionate to the gravity of the message. But true religion does not measure its value by any ordinary standard of success. Its divine character is more often demonstrated by what men call failure. It will have no compromise with evil, therefore the evil-minded are not readily submissive. It is probably true that the Gospel won greater triumphs in the apostolic age than have since been achieved. It must be written down to the everlasting reproach of Latin Christianity, that almost nothing was attempted in the direction of missions until Papal authority waned in Europe, and it was sought to recover lost prestige and power by the conquest of the Orient. Protestantism must suffer almost equal blame; for the missionary spirit, as fostered by her, is not yet a century old, and the most that has been done is preparatory work,—such as conquering linguistic difficulties, creating a literature, and organizing methods. It is less than one hundred years since the first Protestant missionary stepped foot on the continent of Asia. When we consider the comparative number of men employed and the means expended, have there not been results equal at least to the exploits of diplomacy and commerce? If a rate of advance is maintained in arithmetical progression—and past success

with the present outlook warrant as much—the next one hundred years will witness the domination of revealed religion over all forms of idolatry in the East. We do not affirm that a true spiritual life is to speedily supplant paganism; but we believe that another century of Christian endeavor will mean vastly more to the world than has entered the thought of mankind.

THE many friends of Dr. Gulick will be glad to learn that his physicians now hold out some hope of gradual improvement in health. In a letter received at the office of the American Bible Society in Shanghai, dated Worcester, Mass. (U. S. A.), Oct. 29, he writes as follows: "My health continues poor, though it is improving a little. I do not have the excruciating head aches of a year past, but my head is weak, and my muscular powers also. Winter is approaching, and having dwindled from 170 pounds to 125 I am very thin and cold."

DR. JOHN calls our attention to a typographical error in his letter in the last RECORDER, and says, "'I feel' should read 'I felt.' I was speaking of my feelings then and not now."

MR. D. S. MURRAY, of the B. and F. Bible Society, Shanghai, is to take temporary charge of the Scripture Union work, carried on by the late Mr. Dalziel.

The list of Scripture Portions for 1891 are now ready and will be furnished on application to Mr. Murray.

Missionary News.

[Workers in the wide field of China are invited to send brief contributions appropriate to this department of THE RECORDER. A real and valuable service may thus be rendered to the cause of missions.—Ed.]

—No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian Church in China. At the end of 16 years' work, and with a small staff of laborers, it reports 2,650 baptized members, 2 native pastors, 64 elders, 60 deacons and 37 native preachers. It maintains 2 mission houses, 50 chapels, a girls' school and a training college. The credit of these results is due, under God, to Dr. Mackay, one of those remarkable men who are born missionaries.—*The Missionary Review*.

—If I mistake not the signs of the times, we are about to enter upon a new era. We must move forward, preaching the love of Christ to save. We dare not falter. It is ours to show this people a better and purer way than they have ever known. The increasing demand for the word of God is an omen of good. Within the past six months I have sold and distributed about ten thousand books and tracts; the larger per cent. by far have been sold. I always tell the people when they buy that, after they have read the Gospels, if they don't want them they may bring them back, and I will refund them their money. I have never had a copy returned.—*Rev. Don W. Nichols* (Nanking) in *The Christian Advocate*.

—The Missionary Society of the Methodist Episcopal Church has been at work some five or

six years among the Chinese of Singapore, and the mission school has grown with such rapidity that it now ranks with the Government High School, and numbers between 300 and 400 scholars. Preparations are on foot to commence work at once among the Malays. A most accomplished young German has refused a professorship at the Boston university, to join himself to this movement.

—The southern half of the province of Fuhkien is worked by three societies,—London, English Presbyterian and Reformed. Amoy is the natural headquarters. Until last year no missionary family had ever lived inland from Amoy. Missionary work was carried on by constant touring. Since March, 1888, four missionary families have moved inland. Two families are at Changchew, thirty miles from Amoy; two families at Giokhe, sixty miles from Amoy; two gentlemen have settled forty miles south from Amoy, at Changpoo; three hospitals have been opened, one at each of the places mentioned. The hospitals have been largely patronized. Another feature of encouragement has been the increased willingness to hear the Gospel. Native preachers have frequently remarked recently that the past year was the best in their experience. Years ago they were scolded, abused, stoned. To-day they go into villages, where chairs are brought out to rest them. They are entertained to tea and sweet-meats. They are invited to come again. Gamblers are requested to leave their seats

and the preacher is invited to declare the doctrine.—*Rev. John Fagg, in the Missionary Review.*

—I may say that for some time when I first came to Ninghai, it was difficult to either give or sell the Scriptures here; but now I find a good number of persons who read them gladly.—*Rev. Chas. H. Judd.*

—Laymen have been successfully working in China for years. The China Inland Mission has now about 275 missionaries, the majority of whom are laymen. Only a very few of these have been liberally educated. They are men who have been taken from secular employments, and to whom a college training was not possible. What is the result of their work? Not all agree with their methods, but the most conservative are forced to admit that as an evangelizing agency they have been eminently successful. They have acquired the spoken language; they have lived in a simple and inexpensive style; they have come in close contact with the people and secured their confidence, and they have prosecuted their work with such energy, fidelity and devotion as to win the esteem of all candid missionaries. The blessing of God has been upon them, and conversions have occurred in all their various fields of labor. In short, they have shown conclusively that laymen can effectively and successfully preach the Gospel to the Chinese people.—*Rev. Francis M. Price, in The Independent.*

—When the news of the illness of the late Mr. T. A-hok, a well-known Chinese Christian merchant of Foochow, reached England, his wife—whose touching appeals in behalf of her heathen

sisters had awakened wide attention—hurried back to China. She arrived in her own country not only to find herself a widow, but homeless and penniless. The heathen brothers had taken possession of everything.

—It used to be said some years ago that the day of big meetings was gone by. The C. M. S. has to praise God that, so far from that, our meetings grow in size, and, what is far better, in fervour and devotion of spirit. Nothing could exemplify this better than the great Farewell Meeting of October 7th. There was nothing in it to attract the outside public, except perhaps the number of missionaries; and yet the faith of the Committee in choosing, for the first time, the great Hall, was more than justified. We say, "for the first time," because although for the remarkable Dismissal of January 20th, which had many unique features, that Hall was used, yet this is the first *ordinary* Farewell that has taken place in it. The growth of Dismissal Meetings is one of the most encouraging signs of the present position of the C. M. S. One needs not to be a very old friend of the Society to remember when small local halls in various parts of London sufficed for the purpose, when the number "dismissed" was small enough for each one to speak, and when it was the custom to read out in full the "Instructions" to the missionaries. Later on came the necessity of hiring St. James' Hall; then it was found advisable to curtail the number of speakers and to omit the "Instructions;" while the interest of the Provinces was stimulated by an increasing number of subsidiary dismissals in important centres. Now we

may even begin to think of the time when our meetings will outgrow Exeter Hall itself.—*Church Missionary Intelligencer.*

—On the 27th of Nov. last, as Miss M. M. Phillips, M.D., and Miss Smithy, of the Southern Methodist Episcopal Mission, were proceeding from Shanghai to Soochow in a native boat, they were attacked by a band of armed pirates, who robbed the ladies of all their bedding, jewelry and the greater part of their wardrobe. On arriving at Quënsan the outrage was reported to the magistrate, who immediately despatched a gunboat in pursuit of the desperadoes.

—It may be worth our while to try and see what the Chinese know about medicine. They have no proper methods of examining the sick. Auscultation, Percussion, the use of the Thermometer, and all the varied appliances at our command for interrogating the patient, are unknown to them. Their drugs are crude, either inert or drastic. They probe the joints and the viscera with needles, cold or red hot, and even run them into the spinal cord. They have no knowledge of obstetrics, no anatomical or surgical knowledge. A fractured bone is left to get well as best it may. A dislocated joint is let alone. Tumors grow until the patient is destroyed; strangulated hernia is unrelieved; patients, with stricture, die without any attempt being made to help them. Diseases of the eye run riot and end in total blindness. No attempt is made to treat the insane. Saddest of all, the little children suffer and linger and die from preventable or curable disease. Hygiene is unknown. Why prolong the mournful record. Here is a

nation of nearly 300 millions that suffer from every ill that flesh is heir to, with no relief and no prospect of relief except that which the medical missionary has to offer. In the past, medical missionaries have striven nobly to heal the sick, to teach the heathen. But what can 50 or 60 men do to relieve nearly 300 millions? The mass is too great to be reached by their individual efforts. Medical missionaries have taught pupils and sent them out to help in the work. A few Chinese youths have gone to foreign lands, obtained a medical education and returned to practise in their own country.—*Dr. H. W. Boone, in The China Medical Missionary Journal.*

—Our native Church is a lamp on a candlestick, a city set on a hill, for both geographically and religiously it is elevated above the crowded city on the river's banks. At the native service there were some 250 Chinese men and women sitting in very respectful attitude to listen to the Gospel. Nearly all of those who came together here were dressed in a very attractive and pleasing manner and had evidently put on their best Sunday suits for the occasion. Our mission property here is just glorious. I was more than pleased with our great establishment. Its beautiful grounds and large buildings are a matter of just pride, but what is much better than their architectural impressiveness is that they are so admirably adapted to the uses for which constructed. Hospitals, dispensaries, schools for boys and schools for girls, theological and scientific schools, publishing houses, printing presses, chapels, dormitories and homes for the workers, all of

the very best quality. Those who laid the foundations for our work here planned wisely and well, and there is room enough for our future growth and development on land which would now cost an immense fortune to obtain. No one can come here and see the wonderful growth of this work without great satisfaction that in the wisdom and liberality of our American Methodism such a grand establishment has been secured.—*Rev. S. L. Gracey, U. S. Consul, Foochow, in The North-western Christian Advocate.*

—At the last meeting of the Shanghai Missionary Association, composed of missionaries and other Christian workers in the city, after an able and somewhat protracted discussion, it was resolved to invite a Secretary of the Y. M. C. A. from America to organize and stimulate methods of Christian effort,—not to supplant but to supplement the effective work already being done.

—Bishop Thoburn, writing from Singapore, says of the Chinese colonists: "The more I see of our mission work in this part of the world, the more do I become confirmed in the conviction which I received the first time I visited Rangoon and saw the Chinese there, mingling as they were with the Burmese, that God would use them as a great evangelizing agency all up and down these coasts. They are not only the most energetic people to be found in this region, but, strangely enough, they seem more accessible to the Gospel than any others; and those of them who are born in Malaysia will be able to speak the vernacular of the country in which they live, and this,

added to their knowledge of English and Chinese, will qualify them for usefulness on the widest possible scale. Strange are the ways of Providence!"—*Spirit of Missions.*

SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE.

THE Third Annual Meeting of this Society was held on Monday, the 15th December, 1890, at Messrs. Jardine, Matheson & Co.'s. Mr. John Macgregor presided, and there were present Rev. W. Muirhead, Secretary; Rev. Dr. Allen, Messrs. C. Thorne and C. S. Addis, Treasurer (Executive); Rev. W. Loehr, Messrs. J. G. Purdon, J. Walter, Carl Jantzen, Rev. J. W. Stevenson, Rev. T. R. Stevenson, Mr. W. H. Talbot, Rev. J. Edkins and Rev. H. C. Hodges.

Rev. W. Muirhead opened the proceedings with prayer.

The Chairman then laid the report for the past year before the meeting, and in doing so referred to some changes that had taken place in the executive committee during that period. Dr. Focke (whose place had been taken by the speaker) had gone to Europe; Mr. Bishop had likewise left them, and the Society had been fortunate in securing the able services of Mr. Addis in his place; and lastly, a sad loss had been caused by the death of Dr. A. Williamson, the founder of the Society. The speaker in paying a cordial tribute to the memory of that great man, said the amplitude of Dr. Williamson's physical proportions was to his (the Chairman's) mind indicative of his great and diversified talents.

Owing to the financial state of the Society it had been found necessary to close the printing works after the departure of the Superintendent. Without a successor to the late Superintendent, and without Dr. Williamson, who devoted so much time to the printing establishment, the Executive Committee were unable to carry on that work any longer.

No questions being asked, the Chairman proposed:—

That the report of the Committee and the accounts of the Society, as now presented, be approved and circulated.

Mr. Talbot seconded, and the motion was unanimously adopted.

The minutes of the previous Annual Meeting were then confirmed.

Mr. Muirhead proposed:—

That an expression of sorrow on the part of the Society at the death of the Rev. Dr. Williamson, be recorded on the minutes.

Rev. T. R. Stevenson seconded the motion and added a few words to the eulogy passed by Rev. W. Muirhead on the deceased.

The resolution was unanimously carried.

Mr. W. H. Talbot proposed, Rev. T. R. Stevenson seconded, and it was carried:—

That the action of the Committee in temporarily closing the printing offices and transferring the printing of the *Magazine* to the American Mission Press, pending receipt of the reply of the parent Society in Glasgow as to future support, be confirmed.

Mr. John Walter proposed:—

That the thanks of this meeting be given to the Rev. Dr. Allen, the editor of the *Review of the Times*, and to Mr. Murray, editor of the *Chinese Boys' Own*, and also to those who have kindly contributed articles to those periodicals.

It was proposed by Rev. Dr. Edkins, seconded by Rev. J. W. Stevenson, and carried:—

That the consent of this meeting be given to the publication of the proposed new magazine to be called the *Missionary Review*, under Dr. Allen's editorship, in lieu of the *Boys' Own*, about to be discontinued.

Dr. Allen briefly sketched out the objects of the proposed publication.

Rev. H. C. Hodges proposed:—

That the names of Messrs. Bois, Bredon and Rev. Dr. Wheeler, be added to the list of Directors of this Society.

Mr. C. Thorne seconded, and the motion was adopted.

Mr. J. G. Purdon proposed, Mr. Jantzen seconded, and it was resolved:—

That the office-bearers of the Society for the ensuing year shall be:—Sir Robert Hart, K.C.M.G., President; Mr. J. Macgregor, Vice-President; Mr. F. C. Bishop, Hon. Treasurer; Rev. W. Muirhead, Hon. Secretary; Rev. Dr. Allen, Rev. Dr. Edkins, and Messrs. C. S. Addis and C. Thorne, members of the Committee.

This concluded the business of the meeting, which terminated with a benediction pronounced by Rev. J. W. Stevenson.
